

T H E
C O N F O R M I T Y
B E T W E E N
P O P E R Y *and* P A G A N I S M.

Illustrated in several Instances, and supported
by Variety of Quotations from the *Latin*
and *Greek* Classicks.

B E I N G

A S E Q U E L to TWO T R E A T I S E S on this Sub-
ject; the One by the Learned *Henry Mower* in
his Exposition of the *Apocalyp's*, and the other by
the Learned *Dr. Middleton* in his Letter from *Rome*.

*Quis tam cæcus in contemplandis rebus unquam fuit, ut
non videret species istas hominum collatas in Deos aut
consilio quodam Sapientum, quo facilius animos impe-
ratorum ad Deorum cultum à vitæ pravitate con-
verterent: aut Superstitione, ut essent simulacra,
quæ venerantes, Deos ipsos se adire crederent? Auxe-
runt autem hæc eadem Poetæ, Piçtores, Opifices.*

Cicero De Natura Deor. L. 1. S. 27.

By *T. Seward*, M. A. Rector of *Eyam*
in *Derbyshire*.

L O N D O N:

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M D C C X L V I.

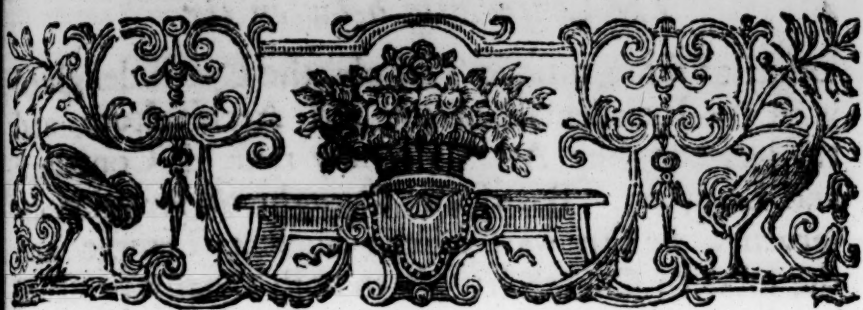


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A

DISSERTATION

ON THE

Conformity between the *Pagan* and
Popish Idolatry.

THE Conformity between the Idolatry of the antient *Pagans* and that of the present Church of *Rome*, and the Derivation of the latter from the former, is one of the most entertaining Topicks in all the Popish Controversy. Instead of the tedious Labour of unravelling the subtle Webs of Schoolmen, or of dissipating the dark Mists of Pedantick Nonsense; the Superstitions of our Adversaries have been render'd as it were visible to our Eyes by an agreeable Parallel; which both sets them in a most contemptible Light, and carries us back into the pleasing Regions of Classick Literature, where we are entertain'd with the Elegancies of *Greece* and *Rome*. The Pleasure arising from hence is not unlike what a Traveller receives from a view of some of the worst built Churches of *Italy*; the Superstructure is rude and *Gothick*, but being raised on the Foundation, or supported by the Columns

Columns of some antique Temple, the Eye is delighted with the Excellencies of the old Architecture, and the late bungling Additions only raise his Contempt and Laughter. But if the Thought of Religion intervenes, he knows that the ancient Temple and the modern Church have been both equally profaned by the grossest Superstitions. — This Conformity, which has often been objected to the Papists, was, I believe, * first enrich'd with large Quotations from the *Latin* and *Greek* Classics, by the learned *Henry Mower*; but the Publick is chiefly indebted to the Ingenuity of *Dr. Middleton*, who has not only added many Quotations to the former, and drew the Parallel in several new Instances, but by the Elegance of his Stile has given a Grace to the whole that is scarce inferior to Novelty itself.

As the present Attempts of Popery make it the Duty of every Man to do the utmost in his Station against it, I hope to fling some little Light upon this Subject by mentioning what has occurred new to me in a Flight rather than Tour through *France* and *Italy*; made indeed without the least Design of collecting Materials for this Purpose; but *Paganism* appears so visible in every part of the Popish Worship, that *He that runs may read*. — I shall endeavour to avoid as much as possible the Dispute between *Dr. Middleton* and the great Author of the *Divine Legation*, and shall therefore, in the Instances which I shall produce, distinguish those which have only a meer accidental Derivation, or where there

* I mean, that *Henry Mower* was the first Protestant Writer who did this; but *Polydore Virgil*, *De Rerum Inventoribus*, though a rigid Papist, had freely confessed the Origin of several of their Customs to be from the antient Pagans.

is only a bare Similitude between the Popish and Pagan Superstitions, from such as have a nearer Alliance and are probably derived the One from the Other.

One of the great Corruptions of Popery is the Deification and Worship of Dead Men, or their vast Tribe of Legendary Saints. The Papists have been constantly accused of following in this the Superstitions of their Pagan Ancestors; but Dr. Middleton has produced two Instances of real Pagans being by accident taken for Christian Saints and worshipped as such, viz. St. *Euodia*, and St. *Viar*. The former was only the Name of a Roman Woman who put up a Monument for another. The Second, after being some time worshipp'd as a Saint in Spain, was discover'd by an Antiquarian of the Pope to be only a *Præfektus Viarum*, a Præfekt or Overseer of the High-ways; the former Part of the Inscription being broke off, and the — S. VIAR. only remaining. But as these were the Blunders of some obscure People, and rectified as soon as known by the Governors of the Church, the Objection to Popery arising from hence may be thought of small weight. I shall therefore attack some of their more dignify'd Saints, and begin with One who ranks in the very first Class in their Martyrologies, whose Shrine is visited by numerous Devotees, and celebrated for various Miracles to this Day. It is St. *Victor* the famous tutelary Saint of the City of *Merseilles* in France, to whom a numerous Convent of Monks and a large and magnificent Church is there dedicated. The great *Montfaucon* in his *Diarium Italicum*, though he passes in silence all the other Curiosities of *Merseilles*, such as the various Manufactures carried on by the Galley-Slaves, the Beauty and Grandeur of the new City, and the Antiquity

of the old one ; yet seems to think it necessary to have paid his Devotions to the two great Tutelary Saints of the Place. *Vifimus Cænobium S. Viëtoris, cujus Ecclefia remotiffimæ Antiquitatis speciem præfert. Crypta ibidem vifitur in quam ferunt Mariam Magdalenam post suum Maffiliam appulfum fe recepiffe.* ' We vifited, fays he, the Convent of St. Viëtor, ' whose Church has the Appearance of very great ' Antiquity. At the same Place is feen the Cell to ' which Mary Magdelene is faid to have retired ' after her Arrival at Merfeilles.' My own Design, whilst I was in this City, was chiefly to discover its ancient Situation, and whether any Traces were now vifible of the remarkable Siege of it by the Romans. As I was wandering round the Hill where it was very plain the Romans had their Camp, I was led into the Church of St. Viëtor which stands juft at the Foot of it ; and feeing a large Dragon painted upon the Wall, I ask'd one of the Friars the History of his Saint. He told me, that St. Viëtor came over to Merfeilles with Mary Magdalene, was the first Bishop of it, and converted the Maffilians to the Christian Religion. Upon asking the meaning of the Dragon on the Wall, he told me, that in the same Spot where the Church now stands formerly grew a large Grove, which was infested by a great Dragon that us'd to destroy many of the Inhabitants of the City ; that St. Viëtor fought and flew this Dragon, and cut down the Grove which harbour'd him ; and that this Miracle open'd a Door to the Conversion of the Maffilians.— I immediately thought myself much better acquainted with this Saint than I expected, yet having no design of publishing, I neglected bringing away any Books that might confirm this to be the commonly believed Legend ; but I suppose the Dragon

Dragon on the Wall will be thought to render it pretty authentick. The only Accounts I can now find of him, are that in the *Roman Martyrology*, and the History of his Martyrdom publish'd from an old Copy by *Columelius*, at the End of *Dr. Cave's Chortophilax*. Neither of these give an Account of any part of his Life, except the Conclusion of it. They differ from the former as to Time, making him suffer under *Maximinian*, which had it been in the very same Legend would not have stagger'd a good Catholick. I will fling an Epitome of his Martyrdom into the Margin *, and only observe, that *Maximinian* is once call'd *ferocissimus Draco*, 'the most furious Dragon;' and again, *omni Dra-*

* The Account in the *Chortophilax* is, That the Emperor seiz'd him as the principal Person among the Christians; that after massacring great Numbers before him, he offer'd him Life and Honour if he would sacrifice on a Heathen Altar. The Saint in a rhetorical Oration display'd the Impiety of the Heathen Worship, and then overthrew the Altar with a kick of his Foot. That the Emperor enrag'd put him to the Tortures, when *Jesus-Christ* appear'd to him with a Cross in his Hand promising to strengthen him, and to appear to him again before his Death. After the Tortures, being flung into Prison, *Christ* again appear'd in the Night, when the Doors and Bars all flew open, and the Dungeon was illumin'd with celestial Brightness. Three Soldiers who guarded him being astonish'd fell down at the Feet of the Saint and begg'd him to Baptize them. This being noised abroad, the Soldiers were the next Day martyr'd before his Eyes, and he was put into a Mill to be ground to Death; but the Machine soon burst in pieces, and the Saint being still alive, his Head was cut off with a sword. When straight a Voice from Heav'n saying, *VICISTI, VICTOR, VICISTI: Thou hast conquer'd, O Conqueror, thou hast conquer'd.*— The Body was then flung into the Sea, but brought to shore by Angels, and bury'd in a Vault which has been ever since famous for working Variety of Miracles.— This has full as Legendary an Aspect as the former. The Miracle in the Prison is plainly taken from One in the Acts, and the Voice from Heaven, from the Voice in the Gospels.

cone ferocior, 'more fierce than any Dragon.'— St. *Viētor* is said to have overturned a Heathen Altar with a kick of his Foot.— The *Roman Martyrology* mentions his being a Soldier.— I suppose almost every Man of Sense will be apt to think the whole Account a meer Fiction; but he may perhaps change his Opinion, when it shall appear from an authentic Writer, that a real Grove once grew in the very Spot mention'd above, which was reported to have been infested with *Dragons*, and where great Numbers of the antient *Gauls* were annually murder'd, that a great Soldier, who had the Titles of *Divus Viētor*, [St. *Viētor*,] and lived not many Years from the Age of *Mary Magdalene*, did really cut down this Grove, overturned and destroyed several Heathen Altars, and by this very Action converted the *Massilians* from a most cruel and impious Superstition to a much more civilized and humane Worship. If all these things can be made appear, though this St. *Viētor* should at last prove to be no more a Christian than *Pontius Pilate*, yet no man can rationally doubt but that this is the Saint whom the *Massilians* thus ignorantly worship. Not to keep the Reader in suspense, every one of these Circumstances is literally true of *Julius Cæsar*, who when he besieg'd *Merseilles* found there a remarkable Grove, which is thus describ'd in *Lucan*, Lib. 3.

*Lucus erat longo nunquam violatus ab ævo,
Obscurum cingens connexis Aëra ramis,
Et gelidas altè summotis Solibus umbras.
Hunc non ruricolæ Panes, nemorumque potentes
Sylvani Nymphæque tenent : sed barbara ritu
Sacra Deūm, struētæ sacris feralibus aræ,
Omnis et humanis lustrata cruoribus Arbos.
Si qua fidem meruit superos mirata Vetustas,*

*Illis et Volucres metuunt insistere Ramis,
Et lustris recubare feræ, nec Ventus in illas
Incubuit Silvas, excussa que nubibus atris
Fulgura: non ullis * frondem præbentibus auris,
Arboribus suis horror inest. Tum plurima nigris
Fontibus unda cadit, simulacra que mæsta Deorum
Arte carent, cæsisque extant informia truncis.
Ipse situs, putrique facit jam robore Pallor
Attonitos: non vulgatis sacrata figuris
Numina sic metuunt; tantum terroribus addit
Quos timeant non nosse Deos. Jam fama ferebat,
Sæpe cavas motu terræ mugire cavernas,
Et procumbentes iterum consurgere taxos,
Et non ardentis fulgere incendia Silvæ,
Robora que amplexos circumfluxisse Dracones.
Non illum cultu populi propiore frequentant,
Sed cessere Deis. Medio cum Phæbus in axe est,
Aut cælum nox atra tenet, pavet ipse Sacerdos
Accessus, dominumque timet deprendere luci.
Hanc jubet immisso silvam procumbere ferro,
Nam vicina operi, belloque intacta priori
Inter nudatos stabat densissima montes.
Sed fortes tremuere manus, motique verenda*

* — *frondem præbentibus*] Farnaby gives five or six different Conjectures upon this. First, it is interpreted of the lower Boughs wanting Leaves, from the thickness of the upper preventing the Circulation of Air. Another explains, καὶ δὲ παλλὰ γῆν, — *frondibus nullas auras præbentibus*. Berman reads for *præbentibus* — *prædantibus*; but this makes both a Tautology and Anticlimax to what went before. H. Grotius reads *ferientibus*, to which Farnaby subscribes, i. e. says he, *not a breath of Air stirring the Leaves*. But how can *ferio* signify, *to stir gently*? The Sense is undoubtedly the true one; but I think *turbantibus* bids fairer for being the Original, than any of the above; tho' that is still too strong a Word, and were *motantibus* as near the trace of the Letters it would be infinitely the best Reading. Thus Virgil, Ecl. 5.

Sive sub incertas Zephyris motantibus umbras.

Majestate

*Majestate loci, si robora sacra ferirent
 In sua credebant redituras membra secures.
 Implicitas magno Cæsar terrore Cohortes
 Ut vidit, primus raptam librare bipennem
 Ausus, et aëriam ferro proscindere quercum,
 Effatur, merso violata in robora ferro:
 Jam ne quis vestrum dubitet subvertere silvam,
 Credite me fecisse nefas. Tunc paruit omnis
 Imperiis, non sublato secura timore
 Turba, sed expensa Superiorum et Cæsaris ira.*

Inviolatè from earliest Times had stood,
 Chilling th' imprison'd Air, a hallow'd Wood:
 No solar Ray e'er pierc'd the solid Shade,
 No *Pan* or *Satyr* cheer'd the gloomy Glade,
 Nor *Sylvan* or his Nymphs; but barbarous Gods
 With Rites infernal held their dire Abodes;
 Reeking with human Gore the Altars stood,
 And every Tree was lustrated with Blood.
 If on tradition's Wonders we rely,
 Birds shun the Boughs, and Beasts the Coverts fly,
 Ev'n Elements are aw'd; for on this Wood
 No Tempest batters, nor from low'ring Cloud
 Fierce Lightnings dart; * the Leaves no single Breeze

* Mr. Rowe, in his Translation, has great Excellencies, and great Defects. He often shines most when he wanders from his Author, and gives a loose to his own Fancy. He frequently either mistook the Sense, or would not give himself the trouble of expressing it. This made a new Translation necessary, in which it was much easier to avoid his Faults, than to equal his Beauties. The following Lines will give the Reader an Idea of the one and the other.

*No wanton Breezes toss the dancing Leaves,
 But shiv'ring Horror in the Branches heaves,
 Black Springs with pitchy Streams divide the Ground,
 And bubbling tumble with a sullen Sound;*

Disturbs,

Disturbs, but Horror hushes all the Trees.
 From Fountains sad black Waters stream, and near
 The dismal Gods their horrid Statues rear,
 Artless unchizled Trunks, whose gloomy site
 Makes ev'n their pallid rottenness affright.
 No common-statued Deities could e'er
 Such Dread inspire, for superstitious Fear
 Is Ignorance's Child. Here oft resound
 Dire Groans from Caverns deep, Earth rocks around
 And prostrate Yews self rise from off the Ground.
 The Wood in Flames unscorch'd pale Terror sees,
 And Dragons huge hang curling round the Trees.
 Aloof the People stand, nor dare invade
 With Knees profane the Horror of the Shade :
 Nay ev'n the Priest, when or the Sun or Moon
 Have form'd of Night or Day the silent Noon,
 Trembles within the dreary Paths to rove,
 And fears to meet the Dæmon of the Grove.
 The Chief commands to fell the hallow'd Wood,
 For near the Camp, alone, untouch'd it stood,

*Old Images of Forms mis-shapen stand,
 Rude and unknowing of the Artist's Hand;
 With hoary Filth begrim'd each ghastly Head
 Strikes the astonish'd Gazer's Soul with Dread.*

The first of these is very beautiful, and so would the Second
 be if it did not give a wrong Idea ; the Horror in *Lucan* signi-
 fies absolute Stillness ; and *shivering* and *heaving* are therefore
 improper. The two next Lines are extremely poetical, but
 the Beauty is Mr. *Rowe's* and not *Lucan's*, of whom the first
 only is a Translation. In the two last the Sense is quite
 mistook, *putri robore pallor* is not Dirtiness, but the shining
 Whiteness of rotten Wood, which in the Dark will sometimes
 appear like a Body on fire, as putrify'd Flesh will do from the
 same Cause. They who have seen a Tree disbark'd in a thick
 Forest, for the sake of a Land-mark, will have the clearest
 Idea of the *putri robore pallor*.

Gloomy

Gloomy and thick among the naked Hills ;
 But suddain Damp the boldest Bosom chills ;
 All shudder at the Deed, and fear to feel
 In their own Limbs the self-reverting Steel.
Cæsar who saw th' infectious Panick spread,
 Seiz'd the keen Ax and plung'd it to the Head
 Into a trembling Trunk. Then cease, he cry'd,
 Your idle Fears ; quick let the Steel be ply'd.
 Dares there a Wretch refuse what I enjoin ?
 T' obey is yours ; and if there's Guilt, 'tis mine.
 The Host complies, not less but more afraid,
 For *Cæsar's* Anger all the Gods out-weigh'd.

To this Description it will be necessary to add what *Lucan* before says, that the *Roman* Camp was on a Hill opposite to that on which the City stood ; there is but one Hill that answers this Description, and near the Foot of it stands the Convent of *St. Victor*, so that the Situation exactly answers that of the Grove. In the next place, the *Romans* abhorred human Sacrifices, and always suppressed them wherever they became Masters. Here therefore is a real Conversion of the *Massilians*. *Cæsar* would undoubtedly assume the Merit of having done this, and by that means avert the Slander of Impiety and Sacrilege. It was customary among the *Romans* to put up Inscriptions upon the Spot of every remarkable Action : And as this therefore would not pass without one, a good Antiquarian would tell, even to a high Degree of Probability, the very Words in which it would run. I am myself no ways conversant in *Roman* Inscriptions, but as near as I can guess it would have been something like the following :

c. i. c.

C. I. C. DIVVS VICTOR LVCVM IMPIA

SPERSTITONE CÆDIBVSQ HVMANIS INQVINATVM
EXCIDIT MASSILIAMQ IN POTESTATEM P. R.

REDEGIT.

In the dark Ages of the Church, instead of *Caius Julius Cæsar* they would have read perhaps *Carissimus Iesu Christo*, and the *P. R.* will answer *Papatus Romani* as well as *Populi Romani*, so that it would have run in a Monkish Construction. “*St. Victor*, the Beloved of *Iesus Christ*, having cut down a Grove profan’d by an impious Superstition and human Slaughters, reduced the People of *Merseilles* into the Jurisdiction of the Pope of *Rome*.”-- This, or something of this Nature, seems highly probable but not necessary; for the bare Tradition of such a Fact is sufficient to build a *Roman* Saintship on. Mr. *Bayle* tells us, that the learned *Lounoy*, a Doctor of the *Sorbon*, who was said every Year to have pull’d some Saint or other out of Paradise, expos’d the Absurdity of the *Massilians* in believing *Mary Magdalene* ever to have come into their Country: Now one may safely challenge them to produce half so authentick an Account of any thing relating to her Residence there, as I have done with regard to the true Person who is worshipp’d as their other tutelary Saint. As to the Story of *St. Victor*’s Martyrdom, it must be observed that Martyrdom is thought an almost necessary Qualification for Saintship, especially in the antique Saints, and it is for this Reason that the Author of the Legend published by *Columelius*, gives an allegorical Turn to the Story of the Dragon, calling *Maximinianus* by that Name, and intimating that his persevering to Death was his Conquest over that Dragon; but all will judge this to be a very far-fetch’d

fetch'd Solution of the vulgar Story: For at that rate a Dragon would be a proper Emblem in every Martyr's Church, that suffer'd under any of the Heathen Emperors.

I shall now attack another Saint, whom the Papists have stole from the Heathen Poets, without the least Change either in his Name or History. It is St. *Hippolytus*, of whom the Martyrology says, *Romæ beati Hippoliti Martyris, qui pro Confessionis gloria sub Valeriano Imperatore, post alia tormenta ligatis pedibus ad colla indomitorum Equorum, per carduetum et tribulos crudeliter tractus toto corpore lacerato emisit spiritum.* The thirteenth of August "is at
 " Rome the Feast of the blessed Martyr *Hippolytus*;
 " who for the Glory of the Faith under *Valerian*
 " the Emperor, after other Torments had his Feet
 " ty'd to wild Horses, and was dragg'd over Beds
 " of Thistles and Briars, 'till his whole Body
 " being torn to pieces he gave up the Ghost."—

Every one who has read either *Euripides*, *Ovid* or *Seneca*, knows this to be * *Hippolytus* the Son of *Theseus*, whom *Phædra* his Mother-in-law, falling in love with, solicited to her Bed, but the chaste Youth abhorring the Crime, *Phædra* accus'd him to his Father of having forc'd and ravish'd her. Upon which *Theseus* enrag'd pray'd to *Neptune* to destroy him. *Neptune* being engag'd by promise to *Theseus* to grant whatever he pray'd for, sent a Monster from the Sea, which so terrify'd the Horses which drew *Hippolytus's* Car, that they ran wild, threw their Master, and dragg'd the Body along the Ground till it was miserably torn to pieces. The

* There is one *Hippolytus* mention'd by authentick Historians who was a Christian Martyr, but the Martyrology has not only him but four St. *Hippolytus's* more, beside that which we are now speaking of.

shortest poetical Account that I know of it is in the *Fæsti*, Lib. 6.

*Notus amor Phædræ, nota est injuria Thesei,
Devovit natum credulus ille suum.*

*Solliciti terrentur Equi: frustra que retenti,
Per scopulos Dominum duraque saxa trahunt.*

*Exciderat curru, lorisque morantibus artus
Hippolytus lacero corpore raptus erat.*

Well known is *Phædra's* Love, and *Theseus's* Rage,
Who frantick curs'd the Mirror of his Age
His virtuous Son. The Curse paternal speeds
With nimble Wing, and mads th' affrighted Steeds
Yoak'd to the Hero's Car; furious they bound,
And drag their wretched Lord along the Ground,
Whose Limbs entangled in th' accursed Trace,
Clods, Brakes and Trees, and rugged Rocks deface.

The Papists will I fear be asham'd of owning their Saint now he's shewn to be a Pagan, but I assure them they have no Cause; *Plutarch* says, that the Historians give much the same Account of the Fact as the Poets do. Supposing it therefore true in general, and that *Euripides* has not heightned *Hippolytus's* Character, a Man of Sense would prefer him to whole Legions of such Monastick Bigots as their *St. Francis's* and *St. Dominicks*. He dy'd a Martyr to Honour, to Chastity and Virtue, and so beautiful are his Sentiments and Actions, that I hope the Reader will pardon a short Digression whilst I quote a Passage relating to them. When *Theseus* thought him guilty of the Incestuous Rape, after other Expressions of Passion, he thus goes on to upbraid him. ETPIII. IIIII. 948.

Θη.

Σὺ δὴ θεοῖσιν, ὡς περὶ σὸς ὦν ἀνὴρ
 Σύνει; σὺ σώφρων καὶ κακῶν ἀκήρατος;
 Οὐκ ἂν πιθοίμην ταῖσι σοῖς κόμποις ἐγώ,
 Θεοῖσι περθεῖς ἀμαθίαν φρονεῖν κακῶς.
 Ἦδη νῦν αὖχεαι, καὶ δι' ἀψύχου βορᾶς
 Σίτοις καπήλευ, Ορφέα τ' ἀνακτ' ἔχων.
 Βάκχευε, πολλῶν γραμμάτων τιμῶν καπνῆς.

Ιππ.

993. ————— εἰσορᾷς φάτο τόδε
 Καὶ γαῖαν; ἐν τοῖς δ' ἔκ' ἔνεξ' ἀνὴρ ἐμῷ,
 Οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς.
 Επίσταμαι γὰρ πρῶτα μὲν θεὸς σέβειν,
 Φίλοις τε χρῆσθαι, μὴ δίκην περσόμενοις,
 Ἀλλ' οἷσιν αἰδώς, μήτ' ἀπαγγέλλειν κακά,
 Μήτ' ἀνθ' ὑπερβαίνειν αἰχρὰ τοῖσι χρωμένοις,
 Οὐκ ἐγγελασθῆς τῶν ὁμιλόντων, πάτερ,
 Ἀλλ' αὐτὸς εἰ παρῶσι καὶ γγύς ὦν φίλοις.
 Ἔνός δ' ἄθικτος, ὦ με νῦν ἐλεῖν δοκεῖς.
 Λέχους γὰρ εἰς τόδ' ἡμέρας ἀγνόν δέμας.
 Οὐκ οἶδα περᾶξιν τήνδε, πλὴν λόγῳ κλύων,
 Γεαφῇ τε λεύσων. ἔδ' ἐταῦτα γὰρ σκοπεῖν
 Περθυμός ἐμι, παρθένον ψυχὴν ἔχων. *

* In these Lines are contained a Piece of antient Literature. Hippolytus had been Pupil to Orpheus; and the following Principles of that great Philosopher are plainly to be deduced from Theseus's Upbraidings and Hippolytus's Answer. 1. To worship the Gods. 2. To chuse virtuous and modest Friends. 3. Never to Lye. 4. Never to assist any Man in a vicious Action. 5. Never to deride our Friends to their Faces. 6. To treat them when absent as well as when present. 7. To be chaste. 8. Not to listen to loose Discourses, or look much

Thef.

*Art thou the Man who from Pollution free
Hast sate with Gods in heavenly Colloquy?
Art thou the Chaste, the Virtuous, and the Wise,
Charging ev'n Gods with Ignorance and Vice?
Thou for whose Food no Animal has bled,
At Orpheus' Feet in Pomp of Science bred.*

Hippolytus after wondring at the strange Accu-
sation says,

*Behold yon Sun whose Eye all Earth can see,
That Sun ne'er saw a chaster Youth than me.
For first I adore th' immortal Gods I'm taught;
I associate next with those whose naked Thought
Is void of Guile, who like myself ne'er lye,
Nor e'er combine in Leagues of Villany.
I hate th' insulting Laugh and scornful Leer,
I treat my absent Friend as when he's near.
So far from Rape, my present gross Abuse,
My Body yet of Woman knows no Use;
Ev'n wanton Tales and Pictures I've declin'd,
Such, and so white a Virgin is my Mind.*

those Pictures. 9. To abstain from Animal Food. — But there
is one Difficulty in the Lines above. *Theseus* upbraids his Son
with a Shew of such Parity and Wisdom, as to pretend to have
had a free Converse with the Gods. And then he immediately
tells him, that he had charg'd the Gods with Ignorance and
Folly. — This seems a sort of Contradiction, nor will it solve
to call it a Poetical Climax or Hyperbole; *Euripides* is too
good a Writer to use one so forced and absurd. Whether the
excellent Author of the Divine Legation has quoted this Passage
I don't remember, nor have I his Book now by me; but to
his happy Discoveries I am entirely indebted for the true Sense.
Orpheus was the Establisher of the Mysteries, *Theseus* a Betrayer
of them, *Hippolytus* initiated; *Theseus* therefore upbraids him
with his Initiation. — *Art thou He that pretend'st to converse
with the Gods?* i. e. to be instructed in the true Nature of
them? *Art thou He that taxest the Gods* [i. e. the Gods wor-

B

To

To return to my Subject ; I have now mentioned two Popish Saints who plainly appear to be the spurious Offspring of two Pagans. *St. Victor* formed probably from a meer accidental Corruption of a true History ; *St. Hippolytus* seems to have been adopted into the Martyrology by some Monk, who in the Days of Legend-forming was too barren of Invention to produce Fables of his own, and therefore only christned a Heathen one.

Dr. Middleton gives two Instances from *Mabillon* and *Bishop Usher* of Saints being formed out of meer Names : The first *St. Veronica*, who is enrolled in their Martyrologies, and is said to have received a Handkerchief from our Saviour with the true Image of his Face upon it ; which Handkerchief is to this Day the most celebrated Relique in *Italy*. *Mabillon* confesses that *Veronica* is only the Name of the Handkerchief itself, being a Corruption of the Words *Vera Icon*, or the true Image. *St. Amphibolus* was worshipped as Fellow-Martyr with *St. Alban*, and is only a Word that signify'd *St. Alban's* Cloke. Both these Saints sprung from Mistakes of Greek Words Latiniz'd : I believe the like Mistake has produced great Numbers of such Ideal Saints. For Instance : In the Martyrology, *St. Hilaria* is said to have suffer'd Martyrdom with her three Maids *Digna*, *Euprepia*, and *Eunomia*, and they are all four worshiped together. Now there is the highest Degree of Probability that these three Maids are nothing else but *St. Hilaria's* Epitaph, signifying

shipp'd by the Vulgar] with Ignorance and Vice ? Because the grand Secret of the Mysteries was, the Absurdity of Polytheism, and the Knowledge of One only God. Thus all is clear. This Key to the Mysteries opens so much Light into the Writings of the Antients in general, that it may be almost called, The Key to the Classics.

that

that she was worthy [of Admiration] *Euprepia*, by the Decorum of her Conduct, and *Eunomia* by her punctual Obedience to Divine Laws.—Nor is it a new thing to the Word *Eunomia* to be adored as a Goddess, the Pagans worshipped her as the Mother of the three Graces; but among them this Goddess and her Daughters were plainly allegorical, and convey'd a fine Moral, viz. that the truest Beauties and Graces arise from Virtue, or a Conformity to the Divine Laws. But among the Papists *Eunomia* and *Euprepia* are meer Names without any Significancy at all. The same may be said of three other Female Saints, *Fides*, *Spes* and *Caritas*, Faith, Hope and Charity, which are all worshipp'd together, and are said to have been martyr'd under the Emperor *Hadrian*. If the Papists meant the three Virtues, and worshipped them as such, they would only be on a Par with their Heathen Ancestors, who by turns built Temples to almost all the Virtues; and of all the different Species of Idolatries this is certainly the most innocent. But as the Papists intend three Persons by them, unless they can give a better than a meer Legendary Account of their ever having had a bodily Existence, we shall look on them as worshipping three meer Nothings. In the same manner *Concordia* is worshipp'd, and said to have been the above-named St. *Hippolytus*'s Nurse, and to have been martyr'd before him. Now it is certain that *Concord* was extinct in *Theseus*'s Family before he caused his Son to be slain; and perhaps some Poet might have so expressed himself, and by that means have given Birth to this Nurse of *Hippolytus*. There is some Reason indeed to suspect that this Saint may be the Nurse introduced both in *Euripides*'s and *Seneca*'s *Hippolytus*; but if this be her, the Legend-maker was very unhappy in his Choice, for she is a rank old Bawd in both.

I have long suspected a whole Group of very eminent Saints all of the same Name, to have had no other than a meer nominal Existence. They are the *Anastasias* and the *Anastasi* of which there are no less than two and twenty in the Martyrology. In the latter Ages we have Accounts of several Men who bore this Name, but I believe there is none, at least I can find no authentick Mention of any before the Close of the third or the Beginning of the fourth * Century. Now all the Martyrs above are in the two first Centuries. The most eminent of these is the first *Anastasia*, to whom a grand Church is dedicated in *Rome*, and who is invoked among their very select Saints in their sacred Offices. She is said to have been a Disciple of the Apostles, and to have suffered Martyrdom at *Rome* under *Nero*. The Name is plainly derived from the Greek Word ἀνάστασις, or the *Resurrection*. Now the Heathens had so little Idea of the Meaning of the Resurrection, that when St. *Paul* first preached it at *Athens*, the most learned of all the Heathen Cities, it was taken for the Name of a strange Goddess. Acts xvii. *Others said, he seems to be a Setter-forth of strange Gods, because he preach'd unto them Jesus and the Resurrection.* St. *Chrysostom* and others thus interpret this, and it seems to me the natural Meaning, tho' not generally allowed by the Moderns. However it is pretty plain, that the Heathens had no clear Notion of the Resurrection; so that this *Anastasia* must have been born of Christian Parents after Christianity was preached at *Rome*. Now there is very little degree of Probability that the *Romans* received the Gospel till about the Year Nineteen or Twenty after our Savi-

* N.B. There is an *Anastasia* mentioned by *Suidas*, who is supposed to have lived about the Year 300, and some Epistles are ascribed to her, but both the Epistles and Person are of very doubtful Authority.

our's Resurrection, viz. till the Council at *Jerusalem* had been held, and the Conversion of the Gentiles became more general. As to the idle Story of *St. Peter's* having been twenty-five Years Bishop there, it is believed by none but bigoted Papists. But supposing it true, and that Christianity was preached in *Rome* twenty-five Years before the *Neronian* Persecution. Is there the least degree of Probability that any new Converts, the immediate Disciples of the Apostles, would have named their Child the Resurrection? A Name which is almost Blasphemy in any Man to assume. They who can suppose this probable must have a Faith peculiarly adapted to a Popish Martyrology. If they can prove this from any authentick Writer, or prove any thing of the like Nature, viz. that any one primitive Christian assumed the * Names peculiar to our Saviour, I will submit, but in the mean time I will endeavour to give a very probable Account of the real Birth of this Saint, and all her Namesakes. Many of the first publick Christian Churches were called *Martyria*, being dedicated to our Saviour and his Martyrs. The most noble and magnificent of all these ancient Churches that was built by *Constantine* over our Saviour's Tomb, which *Eusebius* calls τὸ πανάγιον τῆς σωτηρίας ἀναστάσεως μαρτυρεῖον. The most holy Martyrium or Testimony of the Resurrection of our Saviour; and in the Comments on *Eusebius* a Medal of this Temple is mentioned by *Valesius*, where the Inscription was ANACTACIC, and the *Latin* Writers, as *St. Jerom* and others, call it the *Anastasis*. As this was design'd by *Constantine* as the largest and principal Church of the World, undoubtedly Churches in every

* *Soter*, a very old Bishop of *Rome*, may at first Sight seem to have taken his Name from our Saviour. But *Soter* was a common Name both to *Greeks* and *Romans* long before our Saviour's Time.

City were built in Imitation of it with the same Inscription, which in *Latin* would run with the usual Abbreviations, S. ANASTASIS MART, or the *Holy Martyrium of the Resurrection*. Now when the *Greek* Language faded, and this Word was not understood, what a Number of Saints, both masculine and feminine, would such Inscriptions beget? The Church of St. *Anastasia* at *Rome* is said, in the *Roma Moderna*, to have been first built in the Year Three Hundred; and it is probable the *Martyrium* with this Inscription was one of the first built Churches in *Rome*. Most of these *Anastasias* and *Anastasi* are said to have suffered in general Persecutions, and are at the Head of several other Martyrs. One under *Valerian* is said to have been bound with Chains, beat with Fists, tormented with Fire, scourged, to have had her Breasts cut off, her Nails tore off, her Teeth dash'd out, her Hands and Feet cut off, and lastly beheaded.—This looks like the Description of a general Persecution and not that of a single Person, and the Reason of its being applied to [one] seems to be this. It is highly probable that the *Martyria* dedicated to the Martyrs were also inscrib'd to the Resurrection, and they would then perhaps run

S. ANASTASI I. C.

ET MARTYRIBVS SUB VALERIANO.

And so with regard to the other Persecutions.— There is one *Anastasius* who before his Martyrdom is said to have been raised from the Dead, who seems to owe his Being to some confused Idea of the Meaning of the Word. There are two *Anastasi* said to have been martyr'd together, who perhaps received their Saintships from hence. The *πανάγιος* mentioned above is in *Latin Sacro-sanctum*, which in Inscriptions is wrote S.S. and these stand likewise for

two

two or more Saints. Before I take leave of these Saints, I must observe that one of the Females has her Feast on *Christmas* Day, as have three others, who are mentioned by Name, and many thousands without Name, who are said to have been martyr'd all together under *Dioclesian*. The Martyrology so abounds with Saints, that they cannot allow our Saviour himself a Festival without giving a Share of his Glory and Worship to such Numbers of others.

— But perhaps it may be thought, that in attacking these meer nominal or ideal Saints, I have deviated from my Point, because they are Popish Blunders, without any Conformity to the antient Pagans. — I must therefore shew that the Pagans used to make exactly the same Blunders with regard to their canonized *Divi* or Demi-Gods. Among the *Romans*, *Carmenta* the Mother of *Evadner*, who is reported to have been a great Prophetess, and to have foretold the future Grandeur of that People, was worshipped as a Goddess, and honoured with annual Festivals, and together with her two Nymphs *Porrina* and *Postverta*, who are supposed to have been her Sisters or Followers; but *Ovid* discovers the Secret of their being only two obsolete *Latin* Words, which were used as Epithets to the Goddess, signifying that *Carmenta* knew both what was past, and what was to come. *Fast. Lib. 1.*

*Si quis aras veteres Ritus, assiste precanti,
Nomina percipies non tibi nota prius.*

* *Porrina placatur Postvertaque, sive Sorores
Sive fugæ Comites Menali Diva tuæ.*

* *Macrobius* differs from *Ovid*. He calls them *Antevorta* and *Postvorta*, and makes them the Companions of *Janus*; if so they were properly the Names of his two Faces. *Saturn. Lib. 1. Cap. 7.*

*Altera, quod porro fuerat, cecinisse putatur,
Altera, veniuram postmodo quicquid erat.*

Whoe'er delights in antient Lore draw near,
For Names unknown before shall now be clear,
Postverta Porrima together came,
* Sisters or Followers of th' *Arcadian* Dame,
And with her share in Worship and in Fame. }
But this the Meaning, one the past could see,
And one the Embryos of Futurity.

Ovid does not quite speak out, but the Commentators agree in the Interpretation given above. Such Accidents are very natural to all who run headlong into the dark Abyss of Saint-worship. I shall draw one Parallel more between a Popish and a Pagan Blunder, which have deify'd two Words, which tho' not the same, yet mean much the same thing. The Popish Saint is *Almachius*, whose Festival is on the First of *January*. What Protestant first saw and expos'd the Folly of thus worshipping an *Almanach* I know not. It is mention'd in that late excellent Collection of Tracts against Popery, but as it is only just mentioned there, it will be necessary to my Design to explain the Blunder that probably gave occasion to it. The Account in the Martyrology is, *Romæ Sancti Almachii Martyris, qui, jubente Alipio Urbis Præfeto, cum diceret: Hodie Octavæ Dominici Diei sunt, cessate a superstitionibus Idolorum, et a Sacrificiis pollutis: A Gladiatoribus occisus est.*—On the First of January, at Rome, is held the Feast of St. *Almachius*, who was by Order of *Alipius* the Prefect of the City slain by Gladiators, for saying that this is the *Octave* of our Lord, [or the eighth Day of his

* *Carmenta* who with her Son *Evadner* came from *Arcadia*, of which *Menalus* was a Mountain.

Nati-

Nativity] leave off therefore your superstitions and impious Sacrifices. — Now the Christian Calendars or Almanacks do say something of this, and probably the first of those Calendars might have been publish'd before the Government of *Rome* became Christian, and have been order'd by some Heathen Governor to be destroyed: But Burning would have been a much properer Martyrdom for this Saint than the Swords of Gladiators. However as the modern *Romans* have deify'd him, the old *Romans* have a Goddess that makes a very proper Consort for him. It is *Anna Perenna*, who was long worshipp'd at *Rome*, tho' few of the Vulgar seem to have known who or what she was. Some made her *Anna* the Sister of *Dido*, others an old Woman, that daily brought Food to the *Plebeians* in their Secession from the *Patricians*, but *Ovid* plainly hints that she gain'd her Divinity from the Custom, in the Beginning of the Year, of People's wishing each other *annare et perennare*, i. e. to live this and many Years. Her Feast was held on the Ides of *March*, and *Ovid* urges that as a Proof, that *March* began *Romulus's* Year and not *January*, reckoning from the Vernal Equinox and not the Winter Solstice. Her Festival was celebrated with great Debaucheries of every kind, tho' chiefly with Drunkenness; thro' hope of living as many Years as they could guzzle down *Cyathos* or Cups of Wine.

*Sole tamen vinoque calent, annosque precantur,
Quot sumant cyathos, ad numerumque bibunt :
Invenies illic qui Nestoris ebibat annos,
Quæ sit per calices facta Sibylla suos. Fast. l. 3.*

Warm with the Grape, as many Years they pray
As they quaff Bumpers on this Festal Day,

There

There some Mens Draughts can * *Nestor's* Age prolong,

But Womens Gullets drink the *Sibyls* young.

Though we allow this to be only a Poetical Flight, yet, from a thousand Passages in the Classics, it is evident the old *Romans* were many of them deep Drinkers, perhaps the only Vice which the present *Italians* do not equal. For in the Carnivals with which the present *Romans* celebrate the New-Year, they have adopted the most loose and vicious Rites of antient Paganism. It is nothing but an improv'd Copy of the *Saturnalia*, as *Henry Mower* has observ'd from *Polydore Virgil*. His Quotation is short, but the Chapter to which he refers, *De Rerum Invent.* Lib. 5. Chap. 2. is so curious, that I will give an Extract of it. *Polydore* first quotes a Decree of Pope *Zacharias*, forbidding to celebrate the New Year with Dances, Songs and Banquet, according to the Custom of the antient Heathen. “ But this Decree, “ says he, is so far from being observed, that all “ sorts of Games, Diversions, Races and Shows are “ exhibited to the People, and particularly in *Italy*, “ just as they were by the Old *Romans*; and as they “ us'd to have Poems recited in the Theatres to the “ Honour of their Gods; so now, says he, do we “ recite the Lives and Martyrdoms of our Saints, “ and that too in the Vulgar Tongue. As in the “ *Saturnalia* the Servants were allow'd to command “ their Masters, so, says he, are ours, and one of “ them is created the Governor of the Festival. As “ in the *Megalensian* Games, the old *Romans* us'd to “ go sporting about the Streets in Masques, so do “ ours not for a Day or two as the Former, but for

* *Nestor's* Age was three hundred, the *Sibyls* a thousand Years.

“ two whole Months thus run masqued about the
 “ Streets, committing all Sorts of Debaucheries and
 “ Wickedness. *England* is the only Kingdom that
 “ is not polluted with this filthy Custom, nor will
 “ ever be; since it is there made Death by Law to
 “ appear in Masques.” From this Account of *Polydore*,
 who wrote just before the Reformation, we see that the
 Carnival in his Time continued two whole Months, viz.
 from *Christmas* till the Beginning of *Lent*, and that too
 in all Popish Countries except *England*. The Popish Church
 in this particular is much reform'd; I believe the Carnival
 is not now celebrated with these *Magalensian* Masquerades
 in any State out of *Italy*. And even in *Rome*, how much
 soever she hates all kind of *Reformation*, the Carnival
 continues only a Week; but in *Venice* it still maintains its
 full Term of Licentiousness. *Polydore* was mistaken in his
 Conjecture of the *English* having perpetually excluded
 Masquerades. Whether the Law he mentions was ever
 repeal'd, I know not; but *England* has been always more
 famous for making good Laws than for executing them.

But to return to St. *Almachius*, is it not amazing
 that the Church of *Rome*, however corrupt, should be
 so grossly blind to let a Saint, whose visionary Being
 must be known by every School-Boy that can read his
 Story, stand at the very Head, lead the Van of all their
 Martyrs, and partake of the Worship paid to our Saviour
 on the Day of his Circumcision? That he should maintain
 his Dignity after all the Revivals of their Martyrology,
 a Book publish'd with the full Pomp of a Divine Revelation,
 forbidding the Use of any other Martyrology throughout
 the Christian World, and *anathematizing* any Person
 who shall either add to, change or diminish any part
 of it? And whoever, says *Clement* the Tenth
 who

who last revis'd it, *shall disobey this Decree* ; [*noverit se in Dei Omnipotentis, beatorumque Apostolorum Petri et Pauli indignationem incursum.*] *Let him know that he shall incur the Indignation of Almighty God and the blessed Apostles Saint Peter and Saint Paul.*

As I doubt not but the Reader's Indignation will be sufficiently incurr'd by seeing the Name of God Almighty thus profan'd, and his Signet, as it were, stamp'd upon such gross Falsities. I will endeavour to keep up his Indignation by quoting another Legend, the Absurdity of which is very obvious, and occur'd to me upon reading the Martyrology, without the least Recollection of having seen it expos'd before ; but upon a second Reading of Dr. *Middleton's* Letter, I found it quoted by him from the *Roma Subterranea* : I shall therefore beg leave to use his Words, and then to add what I had wrote down before I knew of them.

“ The Story of *Arion* the Musician, riding triumphant with his Harp on the Back of a *Dolphin*,
 “ that took him up when thrown over-board at Sea,
 “ is, one would think, too grossly fabulous to be applied to any Purpose of Christian Superstition ;
 “ yet our present *Romans* so far surpass the old in
 “ Fable and Imposture, that out of this single
 “ Story they have coined many of the same Stamp,
 “ viz. of *Dolphins* taking up and bringing ashore
 “ several of their Saints.” Thus far, Dr. *Middleton*.

As *Aringhus*, the Author referr'd to, has omitted the Name of the Chief of these Saints, probably by Design, lest the Identity with the Pagan Fable should be too apparent, I will insert the authentick Account of him from the Martyrology. *Passio Sanctorum Arianæ Præsidis, Theotici, et aliorum*

allorum trium, quos Judex submersos in mare necavit ;
 sed Delphinorum obsequio corpora eorum ad littus delata
 sunt. On the 8th of March is celebrated, ' the Pas-
 sion of the Saints Arianus Præses, Theoticus, and
 three others, whom the Judge kill'd by drowning them
 in the Sea, but by the Ministry of Dolphins their Bo-
 dies were brought to Shore. — We here see the
 Popish Legend, which gave me an Opportunity
 of quoting one of the most beautiful and the most
 truly Ovidian Fables in all the *Fasti*. I designed it
 to have accompany'd the Legends of St. Victor
 and St. Hippolytus ; but seeing Arion already men-
 tioned by Dr. Middleton, I postponed it. *Fasto-
 rum* L. 2.

*Quod Mare non novit, quæ nescit Ariona tellus ?
 Carmine currentes ille tenebat aquas.
 Sæpe sequens Agnam, lupus est à voce retentus,
 Sæpe avidum fugiens restitit agna lupum.
 Sæpe canes leporesque umbra cubuere sub una,
 Et stetit infestæ proxima cerva Leæ.
 Et sine lite loquax cum Palladis alite Cornix
 Sedit, et accipitri juncta Columba fuit.
 Cynthia sæpe tuis fertur vocalis Arion ;
 Tanquam fraternis obstupuisse modis.
 Nomen Arionium Siculas impleverat urbes,
 Captaque erat Lyricis Ausonis ora sonis.
 Inde domum repetens puppim conscendit Arion,
 Atque ita quæsitæ arte ferebat opes.
 Forsitan infelix ventos undasque timebas :
 At tibi Nave tua tutius æquor erat.
 Namque Gubernator districto constitit ense,
 Cæteraque armata conscia turba manu.
 Quid tibi cum gladio ? dubiam rege, Navita, Puppim :
 Non sunt hæc digitis arma tenenda tuis.*

Ille

*Ille metu vacuus: Mortem non deprecor, inquit,
 Sed liceat sumpta pauca referre Lyra.
 Dant veniam ridentque moras: capit ille Coronam
 Quæ posset crines, Phæbe, decere tuos.
 Induerat Tyrio distinctam murice Pallam:
 Reddidit iſta ſuos pollice chorda ſonos.
 Flebilibus numeris veluti, canentia dura
 Trajectus penna tempora, cantat Olor.
 Protinus in medias ornatus deſilit undas:
 Spargitur impulſa cærulea puppis aqua.
 Inde, fide majus, tergo delphina recurvo
 Se memorant oneri ſuppoſuiſſe novo.
 Ille ſedens, citharamque tenens, pretiumque vebendi
 Cantat, et æquoreas carmine mulcet aquas.*

*Arion's Harp of every Tongue's the Theme,
 Whose artful Sounds could ſtill the bubbling Stream:
 Could ſtop the Wolf and Lamb in full Career,
 And that his Hunger loſt, and this her Fear.
 On the ſame Turf the Hound and Hare reclin'd,
 And friendly couch'd the Lions and Hind,
 Mute ſate the hooting Owl and chattering Pye,
 Nor flew the Pigeon tho' the Hawk was nigh.
 Charm'd with thy Lays ev'n Cynthia ſtaid her Flight,
 And liſtning ſtood th' aſtoniſh'd Steeds of Night.
 Sicilia's roaring Waves were hush'd around,
 And all Auſonia's Cliffs were raviſh'd at the Sound.
 From hence returning to his native Land,
 He ſhip'd rich Treasures which his Art had gain'd.
 Perhaps thou fear'ſt in vain th' engulphing Wave,
 But Ships oft ſwallow when the Sea would ſave.
 For now the lawleſs, greedy, murd'ring Crew
 Around thee fierce their glittering Faulceons drew.
 Ye faithleſs Guides, is Blood the Seaman's Trade?
 But lo, the Victim ſmil'd and fearleſs ſaid.*

Not Life I beg but one Essay of Art
 Before my Lyre and I for ever part.
 Laughing, the Ruffians grant the idle Boon,
 When straight he seizes his *Phæbëian* Crown,
 His Vest puts on all rich with *Tyrian* Dye,
 And then awak'd the Soul of Harmony :
 As the struck Swan with Musick welcomes Death,
 And in sad Numbers sings away his Breath.
 Thus playing, quick from off the Deck he springs,
 And o'er the Bark the sparkling Water flings.
 When, such the Pow'r of Verse, a Dolphin rears
 His curving Back, and o'er the Billows bears
 Th' harmonious Bard, who sitting sings and plays,
 And with his Lyre his kind Preserver pays.

Ovid ends here, but the Fable says, that being thus brought to Shore, he return'd home to *Corinth*, and the Ship soon after coming to the same Port, he apply'd to *Periander* the King, and confronting the Mariners, they confess'd their Guilt, and met the due Reward of it.—This Story *Herodotus* tells us as an historical Fact, *Pliny* defends it as credible, having before produced several similar Instances of the Humanity of Dolphins. And *Paulus Marsus*, one of the most learned Scholiasts upon *Ovid*, asserts, that he had heard from several Eye-witnesses of a beautiful Boy falling out of a Boat near *Venice*, and being brought to shore in the like manner by a Dolphin. But I fancy he will find very few in *England* who will believe either his or *Herodotus's* Tale. However it is very evident, that fabulous as it is, it has begot five Popish Saints, of whom *Arion* is still President, and has changed only a single Letter in his Name. There is a small change too in the Story ;
 for

for *Arion* was brought alive to Shore, but St. *Arian's* dead Body only receiv'd the Dolphin's Courtesy. We Hereticks are so simple to think, that the Heathen Miracle is a much more sensible one than the Catholic; but we should recollect the Necessity of Martyrdom to Saintship; and that the Carcasses of Saints generally work forty times more Miracles, than even the Legends pretend to have been wrought by them when living. I suppose some Reliques of this Body may be yet shown, as *Montfaucon* tells us St. *Victor's* Head is at *Merseilles* to this Day.

I shall now proceed to some other Corruptions, and begin with the grand one of all, the Idolatry of the Mass. Both *Henry Mower* and Dr. *Middleton* apply to the Mass a remarkable Passage out of *Tully*. *Ecquem tam amentem esse putas, qui illud, quod vescatur, Deum esse credat?*—"Do you think any one so mad, to believe that which he feeds on to be a God?"—Dr. *Middleton* therefore confesses, that he cannot find the least Resemblance of the Mass in any Part of the Pagan Worship.—I suppose the Doctor meant any Resemblance of the main Doctrine; for as to some collateral Doctrines, and the outward Ceremonies, scarce any Part of Popery, whenever I saw them, more strongly brought Paganism before my Eyes. I shall therefore endeavour to shew some Things in the Mass that are directly derived from, and others that are extremely similar to the Idolatrous Doctrines and Practices of the Heathens. The Papists hold, that in the Mass is offer'd a real and proper Sacrifice. Here then is the grand Inlet of Heathen Rites. They offer it as a Sacrifice, whose Virtue is suppos'd to prevail with God to give them Prosperity in any Undertaking. When therefore they make War, enter on a Voyage, engage in any important Business, labour under any Sick-

ness

ness, or are involved in great Difficulties or Dangers, it is their Custom to *send*, or to make *Vows of sending* a Sum or Sums of Money to the Priest to say a set Number of these *Masses*, more or less according to the Wealth and Bounty of the Offerer. And this they do not only for themselves but for their Friends in the like Circumstances, as we read the Pope has lately done for the Success of his *Emissary's Expedition against England*.—— An *English Gentleman*, who had resided some Years at *Paris*, told me the Gratitude of a poor Servant that he had hired there: When upon leaving *Paris* he dismissed him, the simple Creature went and presented a considerable part of the Wages he had received, for several *Masses* to be celebrated for his Master's Safety and Happiness. The Gentleman, who was a Protestant and abhorr'd the Craft of the Priests in thus imposing on the Credulity of the Ignorant, yet told me, that he was never in his whole Life more sensibly affected by any Act of Friendship. I believe there are many of the deluded People have Intentions as harmless and honest as this *grateful Valet*. But from whom did the *Romish* Priests borrow this very lucrative Custom of applying the *Mass* as a *Sacrifice* upon these Occasions? Had they it from our Saviour or his Apostles? Let them shew the least Trace or Hint of any such Practice. But among the old Heathens nothing was more common. Almost every Historian and Poet, almost every Piece of antique Sculpture, will furnish us with Proofs of it. *Virgil*, both in the *Georgicks* and *Æneid*, abounds with Sacrifices offer'd for Success in Harvests, Voyages, Wars, &c. But I shall give at present an Extract from *Juvenal*, who in his 12th Satire makes a Festival for his Friend *Catullus's* Escape from a Storm.

C

Ita

*Ite igitur, Pueri, linguis animisque favete,
 Sertaque Delubris et farra imponite cultris,
 Ac molles ornatè focos, glebamque virentem :
 Jam sequar, & sacro, quod præstat, rite peractò,
 Inde domum repetam, graciles ubi parva coronas
 Accipiunt fragili Simulacra nitentia cera.
 Hic nostrum placabo Jovem, Laribusque paternis
 Tura dabo, atque omnes Violæ jactabo colores.
 Cuncta nitent, longos erexit janua ramos,
 Et matutinis operatur festa lucernis.
 Nec suspecta tibi sint hæc, Corvine : Catullus,
 Pro cujus reditu tot pono Altaria, parvos
 Tres habet hæredes. Libet expectare, quis ægram
 Et claudentem oculos Gallinam impendat amico
 Tam sterili. verum hæc nimia est impensa : coturnix
 Nulla unquam pro Patre cadet. Sentire calorem
 Si cæpit locuples Gallita, et Paccius, orbi :
 Legitime fixis vestitur tota tabellis
 Porticus. existunt qui promittunt hecatomben.*

Haste, Youths, and wreath the Shrines with
 lemn Zeal,

Deep sink in Flour the sacrificial * Steel,
 Let placid Flames from turfy Altars rise,
 And quick I'll bring my grateful Sacrifice.
 Thence home return'd ; their little Garlands there
 My puny Gods of fragil Wax shall wear,
 There to domestick Jove shall Incense fume,
 And all the Spring around my Lares bloom ;
 Wide spreading Branches shall my Gates adorn,
 And festal Tapers usher in the Morn.

Nor thou, *Corvinus*, my fond Gifts suspect.
 He, for whose sake I all these Shrines erect,

* The Instruments of Sacrifice were cover'd with Barley flour. This was not only to keep them from Rust, but probably to render them sacred ; the Barley being us'd in all Sacrifices for that purpose.

With three young Heirs is blest. Say, who again
Will bring a barren, languid dying Hen
For such a Friend. A Hen, too much to give
Were all Men Fathers ev'n the * Quails might live.
But be the childless rich *Gallita* ill,
Or *Paccius* but a Pulse distemper'd feel,
The votive Charts large Porticos adorn,
And some shall vow whole Hecatombs to burn.

I have chose this Passage as a comprehensive Description of Heathen Rites, and which I shall have occasion to refer to hereafter: But as to what relates to the Sacrifices or Vows of Sacrifices, were they not us'd upon the same Occasions, and thought to produce the same Effects with the pretended Sacrifices of the Papists at present? In this indeed the Copy differs from the Original. The Pagan who caus'd these Sacrifices to be offer'd generally partook of them himself; whereas the Papists in the like Circumstances usually send Money only to the Priest, who is often to celebrate these Masses by himself; and if the Givers do attend, they scarce ever partake, but only kneel and worship the Host at a Distance; so that the latter is more superstitious, and in this respect more unlike the Communion of the Bread and Wine, than even the Heathen Sacrifices were.

Another Corruption in the Mass, which seems evidently taken from the antient Pagans, is in the Ceremonies us'd by the Priest in performing it. The great Variety of Emotions, the frequent joining and stretching forth the Hands, beating upon the Breast,

* The Quail, tho' now esteem'd delicate, was condemn'd by all the antient Physicians as very pernicious Food, and was therefore held in contempt and looked on as the very lowest Degree of Sacrifice.

crossing the Altar, the Elements and themselves, no less than thirty times repeated in the Service, and eight times in one short Prayer; short turnings to the People with only a *Dominus vobiscum*, then back again to the Altar, taking hold of it with the Hands, kneeling and kissing it; frequent, short and silent kneelings to the Host, rising quick, turning and shewing it to the People, if any attend; kneeling again and * muttering the Prayers in so low and inarticulate a Voice, and that with the Back to the People, that they might as well be in the *Chinese* Language as in *Latin*, for all that any of the Congregation can hear of them. So that it is here as in all gross *Enthusiasm*, the *Eye* is to be spoke to, and not the *Ears* and *Understanding*. And this an *Englishman* abroad will have a good chance of seeing in high Perfection; for when we enter'd their Churches, and were known by our omitting the Holy-Water, Kneeling, &c. to be Protestants; I have often seen the Priest, upon our observing him, rise into greater Energy of Gesture, or rather greater Vehemence of Gesticulation, *non vultus non color unus*, whether in Indignation, or the Hopes of making Profelytes, or the meer Pleasure of being taken notice of, we could not tell. Could one suppose a *Primitive Christian* to enter a Popish Church

* All the Gestures described above are order'd by the Rubrick of the Missal: Perhaps the muttering the Prayers in a low Voice may be thought only the Fault of particular Priests, and not of the Church. But as this is, I believe, the universal Practice, as the Back is always turn'd to the People, and as the Words of Consecration *Hoc est Corpus*, and so of the Cup, and one Prayer beside, are order'd to be *spoke out*; it is, I think, very plain that the Church designs all the rest to be repeated, as they always were when I was by, in the Manner I have describ'd; and there is exactly the same Reason for so doing, as for having the Service in *Latin*; viz. that the People's Devotion should consist chiefly in gazing at and admiring the Priest.

whilst

whilst half a Dozen of these Masses are celebrating at different Altars (a Case very common) I verily believe that he would much sooner guess them to be the *Fanatick Galli*, or Priests of *Cybele* performing some Rite to her, than that they intended this for the *Communion of the Lord's Supper*. Not to mention the *Candles*, *Incense*, the *Shape* and *Ornaments* on the Altars, &c. The *Bell*, which either the Priest himself, or some Attendant, holds by him to give notice when the *Host* is to be *elevated*, he would know to be an Instrument belonging to her Rites [*Vid. Rostini Antiq. Rom. Paralipom. de Cyb. Sacr.*] and to be us'd for much the same Purpose, viz. to draw People's Attention to the Goddess: And the Wafer would be more like the *Mola farrina*, the Cake made of Barley-flower, Salt and Water, us'd in Heathen Sacrifices, than to the Bread of the Sacrament. The Gestures indeed of the old Fanaticks were rather more extravagant; but in the Sacrifices to the other Gods we shall find the exact Pattern of almost all the Popish Gestures, except the *Crossings*. The Prayers were offer'd by Heathens with one Hand on the Altar, and the Back turn'd to the People, the *Epode* was deliver'd with the Face to the People, the Turnings to the East and West were call'd the *Strophe* and *Antistrophe*, [*Vid. Dr. Potter's Greek Antiq.*] from whence this Custom was deriv'd to the Stage, where an Altar was always erected, [*Ex ara hinc sume verbenas tibi. Terent. Andr.*] but *Apuleius* furnishes us with the most exact Parallel, as *Polydore Virgil* confesses. *Quod vero Sacerdos dicens Dominus vobiscum sepius ad Populum in Altari vertitur*, &c. " But the Custom of the Priest often turning upon the Altar to the People in saying, " *The Lord be with you*; this, says he, is taken from " the Ceremonies of the *Hebrews*, whose Priests

“ often turn’d themselves in sprinkling the Blood
 “ of the Victim.” *Quod, teste Apuleio, et Ethnicorum Sacerdotes circa aras faciebant, &c.* “ which
 “ *Apuleius* tells us that the Heathens also did round
 “ their Altars, particularly when they deliver’d their
 “ Oracles, and believed themselves agitated by
 “ divine Spirit. Without doubt therefore our Turn-
 “ ings [*Vertigines*] or *Vertigos* on the Altar are de-
 “ rived from one of these.” — I look upon *Poly-
 dore* to be a candid as well as a learned Man ; I don’t
 think he would ever assert a direct Falshood, or
 often disguise the Truth in Favour of his Religion ;
 yet he certainly was much prejudiced, and endea-
 vour’d, as the Papists always do, to screen their
 Absurdities under the Sanction of *Judaism* ; a very
 poor Plea, supposing it true, to reduce the Gentile
 Christians under the Bondage of those *beggarly Ele-
 ments*, from which the great Apostle of the Gentiles,
 by the Directions of the holy Spirit, so often
 hazarded his Life to deliver them. But this Plea,
 poor as it is, is a meer *Pretence* : For where there
 happens to be any thing similar between the Jewish
 and Pagan Ceremonies, (which often is the Case
 as both I believe originally sprung from the same
 Fountain ; the one flowing pure and undefiled under
 the Direction of that God who first revealed his Will
 to the Patriarchs, and next to the Jews ; the other

* *Dr. Middleton*, in his Preface to his Letter from *Rome*, as
 well as in other Parts of his Works, ascribes the Origin of the
 Jewish Rites to the *Aegyptians* ; the Account I here give has
 always seem’d to me much more probable : And in Cases where
 Certainty cannot be had, when one Opinion seems rather dero-
 gatory to the Honour of the God of *Israel*, and the other per-
 fectly consonant to the rest of his *revealed Will*, I own, I am
 inclined to believe the latter, but not to condemn those who
 hold the former, when they think either Opinion equally con-
 sistent with the Truth of the Old Testament.

taking

taking rise from the same Patriarchs, but miserably defiled and corrupted in the Progress) yet in any Case where there happens a Similitude, the Papists in adopting such *Rites* almost always take in the Corruption of the *Pagans*. This Dr. Middleton has fully prov'd with regard to Incense, Holy-water, &c. [*Prefatory Discourse*, p. 8.] and it is, I think, as evident in this Place. The Manner of *Sacrificing* appointed by God among the *Jews*, was to put the Blood with the Finger upon the Horns of the Altar, and to pour the Remainder about the Bottom of the Altar; [Vid. *Exod.* xxix. and *Levit.*] and in the Consecration of the Priests to sprinkle some Blood on their Garments. Now what Similitude is here to the many *Turnings* and *Enthusiastick Gestures* us'd at Mass by the Papists? But a *Heathen Priest* performing his *Strophes* and *Antistrophes*, and endeavouring by Variety of *Emotions* to persuade the People of his *Divine Inspiration*: This is so exact a Counterpart, that one would think no one who sees the *Copy* can doubt of the *Original*. One of the Popish Gestures order'd by the Missal is to keep the Thumb and Fore-finger closed together from the Time of the Consecration of the Bread to the *Ablution* or washing the Hands, which is just at the End of the Service. The Hand is once order'd to be wiped in the mean time, and after that one should think there would be no occasion to continue this Posture, if the Design be only to preserve any Bit of the Host which might happen to stick to the Finger and Thumb. However, it is possible, the only End of this may be to heighten the Superstition of the People: But it happens a little particular that this very Posture of the Finger and Thumb was the constant Practice of the Heathens. *Apuleius*, [in *Asino*] describing their manner of Adoration, says, *Admoventes oribus*

suis dexteram, priore digito in erectum pollicem refrendente. "They put the Right-hand to their Mouths, the Fore-finger leaning upon the Thumb."— I cannot say whether there is a Derivation here, or a meer accidental Similitude; of which latter I shall endeavour to shew several Instances. I will begin with one that is just hinted at by *Henry Mower*, who thinks the Question of *Tully* quoted above to be a Sarcasm on the *Ægyptian* Worship of *Leeks* and *Onions*, in which I believe he is wrong; for *Tully* in that Passage talks of the various Absurdities of the Heathen Worship, and mentions that of Beasts among the *Ægyptians*, but gives no hint about their Worship of the *Onion*. However, the Resemblance between that and the Worship of the Bread and Wine is certainly very obvious, and occur'd long before I saw this Treatise of *Henry Mower's*. I shall therefore endeavour to prove this Similitude in several Particulars. 1st. The *Ægyptian* and the *Popish* God are both *Vegetables* and *Eatables*.

*O sanctas gentes quibus hæc nascuntur in hortis
Numina.*

Juv. Sat. 15.

O sacred Race, whose vegetable Gods
In every Garden grow!

What a small Change will convert this into a Satire
on the Popish Idolatry?

O sacred Race, whose vegetable Gods
Each *Oven* bakes!

Or to render it more ridiculous;

O sacred Race, for whom each *Oven* bakes
A *Batch* of Gods.

A second Similitude will arise from these *Ægyptian* Deities being design'd only as *Types* to represent some superior Being. I believe it is now universally agreed among the Learned, that all the various Tribes of *Bestial* and *Vegetable* Deities were originally nothing but meer *Hieroglyphical Characters*. They were long supposed, not only by the Moderns, but by all the antient *Greeks* and *Latins*, to have been an Invention of the Priests to keep the People in Ignorance. But the happy Sagacity of Mr. *Warburton* has here again display'd itself, and prov'd that these *Hieroglyphicks* were only the first Invention or *Rudiments* of *Writing*, just like the *Chinese Characters* at present. But when the Discovery of Letters furnish'd the *Ægyptians* with a more easy *Vehicle* of their Thoughts, *Hieroglyphicks*, as we now call them, soon became obsolete, and were read, as the *Saxon* is in *England* at present, only by Men of Penetration and Literature. This being the Case, the *Ægyptian* Priests, to preserve the Doctrines and Mysteries of their Religion from the Knowledge of the People, continued them in the old Character, which from thence was call'd *Sacred*, by which means the Nation which had long been the most learned and enlightened of all the Heathens, became the *worst*, the most *superstitious*, and the most *ignorant Bigots* upon Earth. And do not we here see the exact Pattern of the Popish Priesthood in keeping the Scriptures and the Publick Prayers in the *Latin* Language, and that not only in *Italy* where it has long been obsolete, but even in those Countries where it never was the Language of the People? Is not this out-doing ev'n the impious Policy of *Ægypt*? Sprung it not from the same Root of Tyranny and Oppression? And what have been its Fruits but consummate Bigotry and more than *Ægyptian*

Ægyptian Darkness? — But to return to my Subject: Mr. *Warburton's* Account of the Hieroglyphicks exactly suits with that I am giving of the Steps by which the *Onion* arrived at *Divinity*. For is it possible to conceive that any Priest by his meer Authority could have impos'd the Worship of so low a Vegetable even upon the most ignorant People? But let us suppose the old *Ægyptians* to have used such Things as *Types* of some Beings whom they worshipp'd, and as such to have plac'd them, or rather *Statues* or *Pictures* of them in Temples and on Altars; the usual and almost constant *Progress* of *Idolatry* will then be to adore in time the *Type* in exclusion of the *Anti-type*. *Macrobius* and other Antients have explain'd the Meaning of some few of these *Hieroglyphical* Characters; but the late Mr. *Hutchinson's* Conjecture upon the *Onion* seems highly probable. He makes it a *Type* of the *Solar System*. All learned Men agree that the old *Ægyptians* believ'd as we do at present, that the Sun remains in the midst of the Six primary Planets which move in *concentrical Orbits* round him. As the *Onion* is made up of *concentrical Orbits*, and according to Mr. *Hutchinson* of exactly Seven, (which as far as I have made the Experiment I have found true) it does not seem an improper *Type* of this *System*; at least it is as probable as any one of *Macrobius's* Conjectures, and infinitely more so than *Plutarch's* or *Pliny's* upon this Subject, which I shall soon have occasion to mention. Supposing therefore this to be the Case, (which the Reader will I believe think to be at least highly probable) let us see how *similar* the Popish Adoration of the *Host* and the *Ægyptian* Worship of the *Onion* will now appear. The Papists mistook the real *Object* of divine Worship, by directing their Adorations to the *human Body* of

our

our Saviour ; and that too when depriv'd of all *Life* and *Intelligence* ; for such was the *Body* of which the *Bread broken* is a *Type*. To elude the Force of this Objection they now, with the *Trent* Fathers at their Head, are forced roundly to assert that horrid Proposition, *That every Piece of Bread, when consecrated, becomes not only the whole Body, but also the whole Divinity of our blessed Saviour*. But we must not imagine that this was ever thought of by the Beginners of this Superstition, their Idolatry was first meerly that of directing divine Worship to the *dead Body of Christ*, which was indeed soon follow'd by the Worship of the *Type* of that *Body*. In the like manner the *Ægyptians* look'd on the Universe to be the *Body* of the *Deity* ; as we find in a noble Description of the God *Serapis* quoted by *Macrobias* ; A King of *Cyprus* consulting the Oracle of this God, asked who and what he was ; to whom the Oracle reply'd.

Εἰ μὴ θεὸς τοῖος δὲ μαθεῖν, οἶον κ' ἐγὼ εἶπω.
 Οὐράνιος κόσμος κεφαλὴ, γαστήρ δὲ θάλασσα.
 Γαῖα δέ μοι πόδες εἰσὶ, τὰ δ' ἄστρον ἐν αἰθέρι κῆται.
 Ὀμμά τε τελευγὲς, λαμπρὸν φάος ἡελίοιο.

*Would'st thou my Nature know ? my Body see.
 Heav'n is my Head ; my Belly is the Sea ;
 My Foot-stool Earth ; all Æther is my Ear ;
 M' all-seeing Eye the Sun's refulgent Sphere.*

Instead therefore of worshipping the Deity himself, the first *Ægyptian* Superstition, and perhaps the first Superstition in the World, was worshipping *this Body*, i. e. the Sun, Moon, and all the Host of Heaven ; and this was soon follow'd by the Worship of those Animals and Vegetables that were used

as

as *Types* of the whole, or of the brightest Parts of this *Body*. There is indeed this Difference between the *Ægyptians* and *Papists*; that though they both worship the *Types*, and both worship Things *eatable*, yet the *Ægyptians* were not so grossly absurd as actually to eat the God they worshipp'd.—

Porrum et cepe nefas violare, et frangere morsu.

Juv. Sat. 15.

None dares with sacrilegious Teeth to break
The fav'ry *Onion*, or the fetid *Leek*.

Pliny says, " that they abstain'd from the *Leek* " and *Onion* because their Natures are opposite to " the *Moon* whom they ador'd; for they decrease " when she increases, and increase when she de- " creases."— Supposing this whimsical Account of their Nature to be true, this might be a Reason of their abstaining from them as *impure*, but not as *sacred*, which was evidently the present Case. *Plutarch*, in his History of *Isis* and *Osiris*, says, that the *Ægyptians* abstain'd from the *Leek* and *Onion* because they draw *tears* from People, and were therefore opposite to the *Joy of their Festivals*: But there lies the same Objection against this Conjecture as the former. *Juvenal* plainly says, that they abstained from them because they *worshipp'd them*: And it is no improbable Conjecture that our Saviour, knowing the great Abuse that *Types* had so often been subject to, order'd those Emblems which he left of his *Body* and *Blood* to be *eat* and *drank*, that nothing but the most wilful *Blindness*, the most gross *Self-abuse*, might ever mistake them.

The last Instance of Similitude between the Worship of the Host among the *Papists*, and different Vegetables

Vegetables among the *Ægyptians*, is in the horrid Cruelty that this Worship has begot in both. Gross Absurdity in Religion is the almost constant Parent of Barbarity; it subjects Men to Contempt and Ridicule, which irritate and fret them into Violence and Fury. Every one knows how this Spirit stalks about in Popish Countries; let us therefore trace its Footsteps in *Ægypt*, which are strongly marked out by *Juvenal* in the Satire already quoted. He introduces a Fact, which he says he knew to be true, that exceeded all the improbable Tales that *Homer's* Invention had made *Ulysses* tell in the *Odyssey*. Two Districts of the *Ægyptians*, the *Tentyrites* and *Ombites*, differ'd in the Objects of divine Worship.

*Inter finitimos vetus atque antiqua simulas,
Immortale odium, et nunquam sanabile vulnus
Ardet adhuc Ombos et Tentyra. Summus utrinque,
Inde furor Vulgo, quod Numina Vicinorum
Odit uterque locus.* —

Two neighbour Tribes had foster'd many an Age,
Inveterate Spite, immedicable Rage,
Tentyr and *Ombus*. A deep-fester'd Core,
For those abhor the Gods, which these adore.

The *Ombites* holding a Feast to their Gods, the *Tentyrites* fell upon them, and after a long Broil drew their conceal'd Daggers, upon which the *Ombites* flying, the Poet goes on.

*Labitur hic quidam nimia formidine cursum
Præcipitans, capiturque: Ast illum in plurima sectum
Frustra ac particulas, ut multis mortuus unus
Sufficeret, totum corrosis ossibus edit
Victrix Turba; nec ardenti decoxit aheno,
Aut verubus: longum usque adeo tardumque putavit.
Expectare*

*Expectare focos, contenta cadavere crudo.
Hinc gaudere libet quod non violaverit ignem,
Quem summa cæli raptum de parte Prometheus
Donavit terris. Elemento gratulor, et te
Exultare reor. Sed qui mordere cadaver
Sustinuit, nihil unquam hac carne libentius edit :
* Nam scelere in tanto ne quæras, et dubites, an
Prima voluptatem gula senserit. Ultimus autem
Qui stetit absumpto jam toto corpore, ductis
Per terram digitis aliquid de sanguine gustat.*

Here a poor Wretch precipitate in Flight,
Slips and is seiz'd ; when quick the Victor's Spite
His quivering Flesh in thousand Morsels cuts,
And every Maw the horrid Banquet gluts :
All eager crude they gorge it, nor require
The sod'ning Water, or the temp'ring Fire.

* All the Commentators that I have seen upon *Juvenal*, except a very old One, seem to have totally mistook the Sense here. They suppose *Juvenal* to have asserted, that whoever tastes human Flesh thinks it the most delightful Food imaginable, and that it really is so to the Palate. *Holyday*, in his Translation, [though no Poet, yet an excellent Commentator in general] follows this Interpretation. *Tate*, in his Translation publish'd among *Dryden's* of this Author, follows *Holyday*. His Lines are,

*But all, it seems, who had the Luck to eat,
Swear they ne'er tasted such delicious Meat.
They swear, and such good Palates you may trust,
Who doubts the Relish of the first free gust?*

I own, I not only think this not *Juvenal's* Sense, but that it is even shocking to suppose it so.— He says of the same *Ten-tyrites*,

—— ——— in quorum mente pares sunt,
Et similes Ira atque Fames. ———

This I think implies, that the Pleasure of the Food arose solely from the Hate to the *Ombites*.

(Happy

(Happy ye Elements, that so are free
From Crimes would soil all *Pow'rs of Purity* :)
With Teeth canine the very Bones they crash,
For *blooded* once, no rival Cates can quash
The *Lust of Carnage*. Can it Palate be,
Or meer enormous *Bliss* in *Cruelty* ?
Who late arrive, from Earth upscop the Blood,
And rather than not swill it, swill the Mud.

Shocking indeed is this Description, and yet what is it when compar'd to the studied and improv'd Cruelties of a Popish Inquisition? Who would not rather choose to be cut at once into Morsels and devoured raw, than to die *piece-meal* upon the Rack, or be fry'd alive in a dry *slow-scorching Caldron*. [See the Master-key to Popery.] Who would not rather feast with his Carcase the savage *Maws* of *Ten-tyrites*, than the more savage *Ears* and *Eyes* of *sanctify'd Monsters* with distressful Shrieks and intolerable Agonies? — But to return more immediately to the Mass. I have shewn in what Respects it resembles the *Ægyptian* Worship of the *Onion*. I shall now endeavour to trace something similar to it among the old *Romans*: Who though they did not worship the *Bread* they eat, yet worshipp'd a Thing that was very near *akin* to it; for they made a Goddess of the *Fornax*, or the *Oven* it was *bak'd* in, and had an annual Procession and Festival to her Honour.

Fasta Dea est Fornax : læti Fornace Coloni

Orant, ut fruges temperet illa suas.

Fastor. Lib. 2. l. 520.

Fornax a Goddess made, the Hinds elate
To *Fornax* sing, and for their Fruits intreat
The temp'ring Influence of concoctive Heat.

}
This

This Festival was call'd indeed by a very apt Name, the *Fools-Holyday*.

Lux quoque cur eadem Stultorum Festa vocetur?

But why this call'd the Festival of Fools?

The Cause assign'd is, that it being a Moveable-Feast, and only proclaim'd the Day before its Celebration, when the Place was assign'd where each Tribe or *Curia* was to assemble, the foolish Part of the People often could not tell where their own Tribe was. But this is a very trifling Reason, and whoever reads the *Fasti* will see that *Ovid* very often does not *speak out* when the Truth would reflect on the Religion of his Country. The real Reason of this Name was the ridiculous *Absurdity* of thus turning an *Oven* into a *Goddeſs*. And is it not still more absurd to turn a thousand *Bits of Bread* into *Gods*? For my own part, when I saw in *France* that pompous Pageantry on the *Corpus-Christi-Day*, or *Feast of God*, (as it is impiously stiled) when Princes, Nobles, Prelates, Priests and People went singing round the City after their *Wafer God*, I could not help thinking it the very *Stultorum Festa*, or *Fools-Holyday* reviv'd.

Another Deity whom the old *Romans* worshipp'd, was *Jupiter Pistor*, or *Jupiter the Baker*. The Cause of his Name was, when the *Gauls* had long besieg'd the *Capitol*, and hop'd to starve the *Romans* into Submission.

*Jam ducibus somnum dederat labor, increpat illos
Jupiter, et sacro, quid velit, ore docet.
Surgite et in medios de summis arcibus hostes,
Mittite, quam minime mittere vultis, opem.*

Somnus

*Somnus abit, quærunque novis ambagibus æti,
Tradere quam nolint, et jubeantur, opem.
Ecce Ceres visa est: jaciunt Cerealia dona,
Facta super galeas, scutaque longa sonant.
Posse fame vinci spes excidit. hoste repulso,
Candida Pistori ponitur Ara Jovi.*

Fast. Lib. 6.

The labour'd Chiefs were now by Sleep oppress'd,
When *Jove* in Vision spoke his high behest;
Arise, and from your loftiest Turrets throw
The *Aid*, you last would part with, to the Foe.
Awake they seek by Reason's Clue to find,
What they must give, and most against their Mind.
'Twas Bread; away their Cereal Gifts they fling,
And weighty Loaves on hostile Caskets ring.
The Foe despairing from the Siege was drove,
Whence smoaks an Altar to the *Baker Jove*.

Though the Name for a God is very low, yet
the *Legend* is no contemptible one. And is it not
particular, that in the same City where the Pagans
worshipp'd both an *Oven* and a *God the Baker*, the
present Christians should worship *baked Gods*? —
Let no Protestant be offended at seeing the Popish
Eucharist treated with such Contempt; the *best things*
corrupted become the *worst*: God forbid that I
should ever speak of the real Sacrament of *Christ*,
the *Type of his one Sacrifice of himself once offer'd*,
without the greatest Awe and Reverence. Thus
much for the Abuses of the Popish *Eucharist*, which
are either derived from or similar to the Abomina-
tions of the Heathen.

D

Let

Let us next see whether the Sacrament of Baptism has escaped. I shall first mention the several additional Customs which the Papists have introduc'd in the Administration of Baptism. The Priest in consecrating the Font, first exorcises it: *Tibi igitur præcipio omnis Spiritus immunde, omne Phantasma, omne Mendacium, eradicare et effugare ex hac creatura Aquæ*: "I command thee therefore, every unclean Spirit, every Phantom, and every Lye, to be rooted out and to fly from this Creature of Water," Then the Priest must breathe on the Water in this Form Ψ ; then he pours some of the Water, with his Hand towards the four Quarters of the World. When any one is baptiz'd the Priest breathes in his Face, and says, "Go out of him, thou unclean Spirit, and make room for the Spirit of God." — Then he *exorcises*, and expels the impure Spirits from the Salt, which stands by him in a little Silver Box; and putting a Bit of it into the Mouth of the Person to be baptized, he says, "Receive the Salt of Wisdom, and may it be a Propitiation to thee for eternal Life." — Then he exorcises the impure Spirit again, calling him very bad Names, *maledicte damnate*, "thou cursed damn'd One." — Then the Priest takes *Spittle* out of his own Mouth and puts it on the Ears and Nostrils of the baptiz'd. When on the former, he says, "*Ephata*, that is, be opened; — when on the latter, he says, "for an Odour of sweet Smell." — After the *Dipping or Sprinkling*, the Chrism and Oil are used. — These being all Variations from the primitive Method of administering Baptism, and by no means to be found in the *Epistles* or *Gospels*, let us see how many of them may be fairly trac'd from the Customs of the antient Heathen. As to the many strange Expulsions of the evil Spirits, I shall

soon

soon have occasion to speak of them. The Direction of breathing upon the Font in the Form of a Greek Ψ , unless they mean the Shape of a Cross, I confess I cannot tell what to make of: But as to the pouring the Water with his Hand to the four Quarters of the World, this seems directly derived from the Heathens, who, whenever they offer'd any solemn Sacrifice, almost constantly erected four Altars, of which there are seven or eight Instances express'd in *Virgil* alone. I shall only mention One, where it is directed by a sort of Ritual.

*Sed modus orandi qui sit, prius ordine dicam.
Quatuor eximios præstanti corpore tanros,
Qui tibi nunc virides depascunt summa Lycæi,
Delige, et intacta totidem cervice juvencas.
Quatuor his aras alta ad delubra Dearum,
Constitue et sacrum jugulis demitte cruorem.*

Georg. Lib. 4. l. 542.

First of thy Pray'rs the ritual Order know ;
Of all that graze *Lycæus* verdant Brow
Select the Prime ; four Steers, and Heifers four,
Whose Virgin Necks the galling Yoke ne'er wore.
Then to four Altars let the Victims bow,
Whilst from their Throats the purple Torrents flow.

These four Altars were erected, as the Commentator's justly imagine, towards the four Quarters of the World ; for in a sort of magical Method which the *Egyptians* us'd to beget Swarms of Bees copy'd, as *Virgil* says from this Sacrifice of *Aristæus*.

———— quatuor addunt,
Quatuor à ventis obliqua luce fenestras.

Georg. Lib. 4. l. 297.

To the four Winds oppos'd, four Windows open,
Whose Bars inclin'd the Light obliquely slope.

As the Sacrifices were thus offer'd towards the four Quarters of the World, so they undoubtedly pour'd towards them the Blood, the Wine, the Oil, and whatever other Libations were made; and here I believe we have the Origin of the Popish Custom of pouring with the Hand the Water of the Baptismal Font towards the four Cardinal Points. Whether the Pagans us'd these four Altars because they look'd on *Four* as the most perfect Number, and to represent the four Elements of Fire, Earth, Air and Water, according to the Opinions of the old Philosophers, [*Vid. Macrob. in Somnium Scipionis, Cap. 6.*] or whether they meant to lustrate or purify the four Parts of the World, or to make their Libations to all the Gods that resided in these different Quarters, or whatever else was their Reason, I dare say it was as good a one as the Papists have for the like Custom at present, who perhaps will be puzzled to give any but that of their receiving it from their Heathen Ancestors.

The next Addition to the Form of Baptism, is the Salt put in the Mouth of the Person to be baptized, which is to be a *Propitiation to him for eternal Life*. The Salt was equally us'd in Sacrifices both by Jews and Pagans; and here, I suppose, the Papists will not a little triumph under the Shelter of the former, thinking they have a full Power of imposing any Rites of *Judaism*. But the Reader will please in this Enquiry to observe, that their own Authors freely acknowledge the Readiness of the old *Romish* Church in complying with the Heathen Customs, in order to facilitate the Conversion of the Gentiles: Both *Henry Mower* and *Dr. Middleton*

son having produc'd several Quotations out of *Polydore Virgil, Durand, &c.* which are ample Confessions of this, I shall not repeat them. Now if the End was to facilitate the Conversion of the *Italian, Gallick, Spanish* and other Gentiles, which was evidently the Case, what Occasion to introduce Jewish Customs for this End? But I shall endeavour to shew by a stronger Proof, that the Use of Salt in Baptism was taken from the Gentile Idolatry, and not from the Jewish Sacrifices. Salt, as an Emblem of Preservation, was order'd by the Law of *Moses* to be strew'd upon all Flesh that was offer'd in Sacrifice: But among the Pagans it was not only made use of as an Adjunct, or necessary Concomitant of the Sacrifice, but was offer'd itself as a Propitiation; thus in the *Feralia*, or Offerings to the *Diis Manibus*, when no Animal was slain.

*Parva petunt Manes, pietas pro divite grata est
Munere; non avidos Styx habet ima Deos.*

*Tegula porrectis satis est velata coronis,
Et parcae fruges, parcaque mica salis.*

Fastor. Lib. 2. l. 538.

The Manes-Rites Expences small supply,
The richest Sacrifice is Piety.
With vernal Garlands a small Tile exalt,
A little Flour, and little Grain of Salt.

That the Flour and Salt were both design'd as propitiatory Offerings to redeem them from the Vengeance of the *Stygian* or Infernal Gods, may be prov'd from a like Custom in the *Lemuria*, another Festival to the same *Diis Manibus*, where Beans are flung instead of the Flour and Salt; and when flung the Person says;

His, inquit, redimo meque meosque fabis.

Fast. Lib. 5.

And with these Beans I me and mine redeem.

It is plain therefore that the Salt in the former Ceremony was offer'd as a Redemption, which Property the Papists impiously ascribe to it still, and the *parca mica*, a little Grain, is the very thing put into the Child's Mouth at present. And as this precedes the *Dipping in Water*, the Ceremony appointed by *Christ*, does it not entirely invalidate, as much as in them lies, the Redemption wrought by him?—The most favourable Construction that can be given of it is, that it is a Compromise between God and *Belial*, between the Heathen Oblation and the Christian Sacrament,

This therefore is a most flagitious Introduction of a Heathen Rite; but there is another which, if not so wicked, is still more ridiculous than the former; viz. The Use of Spittle put on the Ears and Nose of the baptiz'd. Spittle, among the Antients, was esteem'd a Charm against all kind of Fascinations. Thus *Theocritus*.

Ως μὴ βασκανθῶ δε, τρίς εἰς ἐμὸν ἔπτυσσά κόλπον.

Thrice on my Breast I spit to guard me safe
From fascinating Charms.

But the most immediate Testimony to our Purpose is out of *Persius*.

*Ecce Avia, aut metuens Divum matertera cunis
Exemit Puerum, frontemque atque uda labella,
Infami digito et lustralibus ante salivis
Expiat, urentes oculos inhibere perita.* Sat. 2. v. 35.

The

The prating Grandame, or th' officious Aunt,
Whom Womens Furies Superstitions haunt,
The puling Bantling from the Cradle whips,
And Finger infamous in Spittle dips;
His Lips and Brow with lustral Juices arms
From lurid Eyes and fascinating Charms.

The Middle-finger was call'd the infamous or obscene Finger, and obscene Things were thought Amulets against Fascinations. For a full Account of the various Amulets that were us'd for this Purpose, see Dr. *Potter's Greek Antiquities*, Vol. 1. Chap. 18. The Lines from *Persius* are also quoted by *Henry Mower*, and apply'd to the baptismal Spittle. For this Custom of Nurses lustrating the Children by Spittle was one of the Ceremonies us'd on the *Dies Nominalis*, the Day the Child was named: So that there can be no doubt of the Papists deriving this Custom directly from the Heathen Nurses and Grand-mothers. They have indeed christen'd it, as it were, by flinging in some scriptural Expressions; but then they have carried it to a more filthy Extravagance by daubing it on the Nostrils of Adults as well as Children. Thus not only the *Breath* of the Priest, from whatever putrid Lungs exhal'd, must be made an Amulet and Charm on the Face, but his very Excrements must be turn'd into an *Odour of a sweet Smell*; an Odour in reality, enough to make the Sacrament of Christ *stink in the Nostrils of his People*.

Thus much for the Popish Idolatries, with regard to the two Sacraments. Both *Henry Mower* and Dr. *Middleton* mention Holy-water; the Lustration of Horses, Incense, Lamps, waxen Images of Bodies, Legs, Arms, &c. hung up at the Shrines of the Saints, the various Altars of different Saints in

the same Church, particularly the *Panttheon* dedicated of old to *Cybele* and all the Gods, and now to the *Virgin* and all *Saints*. All these are fully prov'd to be direct Copies of antient Paganism by several Quotations from the *Classicks*, most of them first apply'd by the former, and beautifully illustrated by the latter. I shall therefore quit these *Pagano-Christian* Churches (as *Henry Mower* calls them) and follow the Footsteps of the like Paganism into their private Houses, in each of which we find one if not many Rooms adorn'd with a little Shrine supporting a Crucifix of Silver, Ivory, Wood or Wax, according to the Wealth of the Owner, set round with little Boxes of Reliques, and five or six little waxen Statues of their Favourite Saints; and these, upon particular Festivals, dress'd with fresh Linen and tinsel Garments, and decorated with Garlands and Coronets of Flowers. Who can see this and not fancy himself in the very *Lararium*, and among the Household Gods of the antient Heathen? Who can avoid returning with *Juvenal* to his Home?

———— *graciles ubi parva coronas,
Accipient fragili simulacra nitentia cera.*

———— while flow'ry Garlands there
His puny Gods of fragil Wax shall wear.

The Distinction between the *Penates* and the *Lares* need not here be treated of. The *Lararium* of private Men was chiefly by the Fire-side, but it was often in Bed-chambers; and among the Great it was a particular Room set apart for this Purpose, and adorn'd with large Statues of a great Number of different Deities, among which one Heathen Emperor is said to have plac'd our Saviour. The Papists have not only copy'd in general the *Lares* and *Penates* of the

the old Romans in their Household Saints, but have made this Emperor's *Lararium* this absurd Coalition of Paganism and Christianity, the exact Pattern which they have follow'd through their whole Religion.

But I shall endeavour to shew a strong Similitude between the Popish and Pagan *Lares* which is less obvious than the former, viz. in the Tenets and Doctrines relating to them. The Papists believe that their Crucifixes, Images and Reliques, of which their *Lararium* is compos'd, have great Efficacy in driving the Devils out of their Houses. [For which Vid. *Pontificale Rom. de Benedictione novæ Crucis, et de Benedict. Sacr. Vaf.*] The sacred Vessels, viz. the Boxes to contain the Reliques, the Priests exorcises by praying, *ut ab his omnis Spiritus immundus longè discedat*: "That all unclean Spirits may fly far off from these Vessels."—Here therefore is the Popish Doctrine. Let us now see how much of the same Doctrine was held by the Heathens. That the Heathens had a Notion of some Evil Spirits being cast out of Heaven, who wander'd about spreading Mischiefs and sowing Dissensions among Mankind, is pretty plain from the vulgar Opinions of the Furies, the *Titans*, *Mens* evil as well as good *Genii*, &c. It is no Wonder that these Notions should be very confus'd and uncertain, since there is all the Reason in the World to look upon them as the corrupt Traditions of various Nations who receiv'd the true Doctrine concerning the Fall of Angels, and their malevolent Disposition towards the Sons of Men, from the antient Patriarchs; and we shall find that the old Greek Philosophers (who had their Learning from the *Ægyptians* among whom the *Jews* had so long sojourn'd) are much clearer and much nearer the Doctrines of the Scriptures than

than either the *Romans* or the later *Græcians*. *Empedocles* is very exprefs; *Plutarch*, in talking of Debtors Misery when persecuted by their Creditors :
 “ They are driven about, fays he, like *Empedocles*’s
 “ Dæmons, expell’d from God and tofs’d to and fro
 “ round the World.

Αἰθέριον μὲν γὰρ σφε μὲνΘ πόντονδ’ ἐδιώκει.
 Ποντῷ δ’ ἤ χθονὸς ἔδρας ἀνέπτυσε· γαῖα δ’ ἐς αὐγὰς
 Ἡελίῳ ἀκάμαντῷ· ὃδ’ αἰθέρος ἐμβαλε δίναις.

Fol. Edit. *Francosf.* vol 2. p. 830.

*Them Pow’rs aërial to the Ocean burl ;
 The Sea to Earth upspouts them ; thence the Whirl
 Of Orbits to the Sun ; from him back driv’n ;
 Out-casts of Air and Sea and Earth and Heav’n.*

The fame *Plutarch* in his *Roman Questions*, vol. 2. p. 276. *Fol. Franc.* asks, why the *Lares*, which are call’d *Præstites*, have always a Dog with them. “ Are they
 “ Prefidents, fays he, becaufe they prefide over and
 “ protect the House, are terrible to Strangers, as
 “ is the Nature of Dogs, and kind and gentle to
 “ the Domesticks? Or is that truer which some
 “ *Romans* fay ? Who like the Followers of *Chrysippus*
 “ think that certain evil Dæmons wander
 “ about the World, whom the Gods employ as
 “ Executioners of their Vengeance upon the Unjust
 “ and Wicked. So the *Lares* are a sort of Furies
 “ or avenging Dæmons, the Inspectors of our
 “ Lives and Houses ; they are therefore cloath’d
 “ with the Skins of Dogs, and have a Dog fitting
 “ with them, as being sagacious in pursuing and
 “ overtaking the Wicked.”

Here we have an exprefs Account of evil Dæmons, *παῦλα δαιμόνια*, the very fame in Substance with the Scripture, held by all the Followers of *Chrysippus*

Chrysippus both in Greece and Rome. But with Deference to so great a Writer as *Plutarch*, how is it possible that these Evil Spirits could be ever call'd *Præstites*, Presidents or Guardians? How is this reconcileable with *Ovid's* Account of these *Præstites*?

*Causa tamen positi fuerat cognominis illis,
Quod præstant oculis omnia tuta suis.
Stant quoque pro nobis, et præsunt mœnibus Urbis;
Et sunt præsentès auxiliùmque ferunt.
Et canis ante pedes saxo fabricatus eodem
Stabat. quæ standi cum Lare causa fuit?
Servat uterque domum, Domino quoque fidus uterque;
Compita grata Deo: compita grata cani.
Exagitant et Lar, et turba Diania fures,
Pervigilantque Lares; pervigilantque Canes.*

But whence the Name of Presidents adjoin'd?
Because in them a present Aid we find.
The *Lar's* our publick, our domestick Guide,
The sculptur'd Dog still couches by his Side.
Each loves the Master, each the House protects;
The Streets the Dog, the Streets the God affects,
To worry Thieves both watch with zealous Care,
Nor sleeps the faithful Dog, nor sleeps the *Lar*.

Hence it should seem that the *Lares* might be look'd on as Guardians against evil Spirits, but not as Representatives of them. This, which was long a Suspicion only, I at last found confirm'd by *Macrobius*, whose Account will help us to the Cause of *Plutarch's* Mistake. He tells us, "that an Oracle of *Apollo* having order'd that *Heads* should be offer'd for *Heads*, and this being understood of human Lives, *Tarquinius Superbus* reviv'd the old Custom of

“ of sacrificing Children to *Mania* the Mother of
 “ the *Lares* for the Safety of the Household: But
 “ *Junius Brutus* after the Expulsion of the *Tarquins*,
 “ to avoid the Wickedness of human Sacrifices,
 “ ordered the Heads of *Leeks* and *Poppies* to be of-
 “ fered instead of them; and likewise that little
 “ Images of *Mania* should be hung up before every
 “ Door, which might expiate for the Family when
 “ threatn’d by any Danger. [*Saturn. L. 1. Cap. 7.*]
 This is further explain’d by *Meursius* in his Notes
 upon *Macrobius*: “ Concerning the Images of *Ma-*
 “ *nia*, says he, hung up before Doors, it must be
 “ observed that there were always *two* toge-
 “ ther, a Male and Female, and they pray’d to
 “ *Mania* and the *Lares* to be content with these
 “ Images, and to spare the Living.—— Though
 there still remains some Confusion in these Ac-
 counts, yet there seems to be a clear System de-
 ducible from them, *viz.* That two Images, a *Male*
 and *Female*, were first offer’d to *Mania*, or the Mo-
 ther of Ghosts and Furies, as a *propitiatory Offering*
 instead of human Sacrifices; that with these a *Dog*
 was plac’d, Dogs having probably been before sa-
 crificed with Children for the Safety of the Family;
 that these Images were, by length of time, mistook
 for Guardian Gods, and instead of propitiatory
 Offerings to *Mania*, or the *Evil-Dæmons*, were
 thought to be the Sons of *Mania*, from whence arose
 the Mistake of their being Images of evil Dæmons,
 as they were believed by some few. Among the
 old *Romans* therefore they were design’d as *Propitia-*
tions to avert the Fury of *Dæmons*; among the more
 modern *Romans* they were accounted *Præstites*, or
Guardians against them. And this brings them to
 a direct Parallel with the Household Saints of the Pa-
 pists at present. For when Christianity brought to
 Light

Light the true Doctrine of evil Spirits, being the Instruments of God's Vengeance, and permitted by him to tempt Men into Sin, the Heathens having among them some confused Notion of this received by *Tradition* from their Fathers, and confirm'd by the Writings of the *Greek Philosophers*, would make no Scruple of admitting it. But then the *Remedy* against them prescribed by the *Gospel*, viz. frequent and fervent *Prayers to God*, would not be agreeable to their corrupt Minds. They would be glad of any *foreign* and *external Aid* that would save them this Trouble; and as they used to depend on their *Lares* and *Penates* for this Purpose; they met with a ready Compliance from the corrupt Governors of the Popish Church, who, by the Confession of their own Writers, accommodated themselves to the Customs of the Heathens to facilitate their Conversion. By changing therefore the *Penates* and *Lares* into a *Crucifix*, a *Virgin Mary* and some other Saints, and ascribing to these *Images* a fuller Power of driving away *Devils* than the old *Lares* were supposed to have. The *Lararium* was, as it were, *christened* but the *Superstition* and *Idolatry* were exactly the same.

As to evil Spirits, I must again repeat, that the Scripture Doctrine is; "That God permits them to tempt Mankind into Sin, and to be his Instruments in inflicting external Evils, such as Plagues, Storms, Famines, &c. but that all Methods, except that of Prayer to God for his Protection against them are vain, *superstitious* and *idolatrous*."

—Now the more we look into *Popery*, the more we shall find this *Superstition* to run thro' all Parts of it, viz. of relying on some *external Aid*, some *Mechanical Method* of driving away *Devils*; and the more I have searched into *Paganism*, the more I find this *very Superstition* to be the Ground-work of the greatest

greatest Part of the Heathen Idolatries. The Proofs of this on both parts are very numerous. The *Papists*, as we see from their *Exorcisms* of *Salt* and of *Water* in Baptism, suppose the Devils to have a *corporal Presence*, and a set number of them to exist in every Part of Matter till *Exorcisms* have drove them out: How nearly these therefore resemble *Empedocles's* Dæmons the Reader will judge. I could easily shew, that *Incense*, *Lamps*, and *Holy Water* are supposed by the *Papists*, and were supposed by the *Heathen* to be *Amulets* against the Power of evil Spirits; but as the Alliance between *Popery* and *Paganism*, in these Instances, has been proved by more masterly Hands, I shall not add any thing upon these Heads. We have seen what Methods both *Papists* and *Heathen* have taken to keep the Devils out of their Houses.—In order to secure their *Persons* from them, the *Papists* frequently wear a *Cross*, but more commonly in *Italy*, a *Medal* of their *Favorite* or *Tutelary Saint* on their Bosoms or in their Pockets; and the greatest Part of the *Pope's* common *Coins* have some Saint or other for their Impression. It is highly probable that the Custom of carrying such *sanctify'd Medals* about them, might have given Rise to that low but laughable Saying, of wanting a Piece of Money to keep the *Devil* out of the *Pocket*. That the *Papists* took this Custom directly from the *Pagans*, no one can rationally doubt, who sees all the Cabinets of the Curious filled with *Antique Medals*, with *Entaglios* and *Cameios* of the various Gods of the Heathens which were undoubtedly carry'd or wore by the Devotees of those Gods. There is some Difference among the Learned concerning the Meaning of the *vab* or silver Shrines of *Diana* of *Ephesus* mentioned in the Acts of the Apostles. *Beza* says that they were *Medals* of the
Temple

Temple and Image of Diana to be carry'd in Mens Pockets, in the same manner, as the *Medals* of the famous *Lady of Loretto* are now carry'd by the *Papists*. To confirm this, he gives us an Impression of one that he had seen. That great Antiquarian *Montfaucon* furnishes us with Numbers of these *Medals*. But *Dr. Gregory*, in his very learned Treatise on this Subject, quotes a Passage out of a *Greek Scholiast*, which mentions some Man's having a Model in Wood of the Temple of his Tutelary God with a Miniature of the Image in Silver in the midst. Such as this therefore he thinks were the Silver Shrines of *Diana* made by *Demetrius* and the *Craftsmen*; and to this Opinion subscribe the Doctors *Hammond* and *Whitby*. But had they seen *Mountfaucon*, and known what Numbers of such *Medals*, as *Beza* mentions, were still extant, and how few of these Silver Images, they would undoubtedly have agreed with him so far as to allow that the Silver Shrines signify'd the *Medals* of the Temple; tho' they might signify also such Models as they speak of. But certainly the former were much more common as less expensive. For my own part, when I saw what Multitudes of *Silver-Smiths* were maintain'd in some Cities of *Italy*, by making the like *Shrines* or *Medals* of Popish Saints, together with the *votive Offerings* and other *Appurtenances* of *Idolatry*, I almost thought myself walking among the very *Shops* of the *Craftsmen* of *Ephesus*.

Almost every one knows that the Image of *Diana*, which we are now speaking of, was supposed to represent either the *Earth* or *universal Nature*, and her whole Body was therefore cover'd over with Breasts as Emblems of Nutriment. *Macrobius* tells us the same of the Image of *Isis* [*continuatis uberibus Corpus Deæ omne densatur*] and these Goddesses were call'd
from

from hence *Multimammie* or *many-breasted*. I have mention'd this because *Eueillon de Processionibus Ecclesiasticis*, a Book publish'd by Authority in France, says, that in the Greek Church the Bishop in celebrating Mass is cloath'd with a Robe [*Crucibus passim intexto quod ideo πολυσαύριον*, id est, *Multicrucium dicitur.*] woven all over with *Crosses*, which is therefore call'd *many-cross'd*. This is an Instance of Christian Idolatry, whether in Greece or Rome, taking a *Tincture* at least from the *Paganism* of each particular Country; for tho' *Eueillon* does not make the Application, the Author he quotes from was an *Asiatick Greek*.

But to return to other Methods of driving away Devils. One of the most remarkable, and which a Traveller generally hears the loudest, is the rattling all the Bells in their Cities during *Storms* of Thunder and Lightning. This may at first seem to be deriv'd from a *Philosophical* Principle, supposing the *Concussion* of the Air given by the Bells to be efficacious in dispersing the *nitrous* and *sulphureous* Particles which floating in the Atmosphere cause the Explosion of Thunder. But the Papists have quite different Sentiments: They hope only to drive the Devils away by the *Sanctity* of these Sounds; and in order to confer this *Sanctity*, they have a solemn Form of *lustrating* and *purifying* these Bells by *Holy-water*, *Incense*, *Crossings* and *Benedictions*. All which, when a Bell is *sanctify'd*, are perform'd with great Pomp by the Bishop and Clergy, who pray, as directed by the *Pontificale*, “ that all the Snares of the
 “ *Enemy*, the Crash of Hail, the Fury of Whirl-
 “ winds, and the Roar of Tempests may be driven
 “ far away. Let it subdue by the Right-hand of
 “ thy [God's] Virtue all the Powers of the Air,
 [*ut hec audientes tintinnabulum contremiscant et fugiant*]
 “ that

“ that hearing this Bell they may tremble and “ fly”. — Henry Mower just mentions this *Baptism* of Bells, and has two short Quotations to prove it extremely similar, if not directly derived from Paganism. I shall quote several Passages, marking the two which he has referr’d to, though the Second occur’d to me long before I knew that he had wrote on the Subject. First, he compares the Baptism of these Bells to the *Tubilustria* or Lustration of Trumpets.

Proxima Vulcani Lux est : Tubilustria dicunt.

Lustrantur puræ, quas facit ipse, tubæ.

Next *Vulcan’s* Feasts the *Tubilustria* pass,
Whose Priests then lustrate the *Cyclopian* Brass.

As the Trumpets were thus *lustrated*, there can be no doubt of other Musical Instruments, as the *Tympana*, the *Cymbals*, &c. being lustrated also, especially as they were us’d in sacred Offices. For these Instruments were suppos’d to have great Power both of driving away evil Dæmons, quelling of Storms and Tempests, and preventing all sorts of Witchcrafts and Sorceries. If all this can be fully prov’d, there can, I think, be no doubt of the *Papists* deriving their superstitious Doctrines concerning the Sanctity of their Bells directly from their Pagan Ancestors. The following beautiful Description of driving away the *Lemures* or Ghosts, that were suppos’d annually to haunt the Houses of the old Romans, is taken from the fifth Book of the *Fasti*.

*Nox ubi jam media est, somnoque silentia præbet,
Et canis & variae conticuistis aves :*

*Ille memor veteris Ritûs, timidusque Deorum
Surgit. habent gemini vincula nulla pedes.*

* *Signaque dat digitis medio cum pollice junctis;
Occurrat tacito ne levis Umbra sibi.*

*Terquè manus puras fontana perluit unda;
Vertitur, et nigras accipit ante fabas.*

* *Signaque dat*] *Neapolis*, a very learned Editor of the *Fasti*, thinks the Sign here mention'd was given by pressing the Thumb and Middle-finger hard together, and smacking the latter sharply upon the Palm of the Hand. It is plain, says he, that the Sign was given with some Noise, lest the Ghost should meet him if he walk'd quite silent: But he confesses that he can find no Shadow of such a Custom in any other Author. I have a very high Opinion of *Neapolis's* Judgment in general, but here I must dissent. The Word [*tacito*] *tacit* or *silent* is perfectly proper in the second Line, though the Sign given was without Noise. It not only augments the Solemnity and Horror of the Description, and renders it more picturesque and poetical, but *favere linguis*, to be silent, was held necessary in almost all the sacred Offices of the Pagans. *Paulus Marfus*, the old Commentator upon *Ovid*, says, that the Sign was given by pressing two of the Fingers upon the Palm, and holding the two Fore-fingers erect with the Thumb join'd to them. I have before quoted a Passage from *Apuleius* that shews the Manner of praying was to hold the Thumb and Fore-finger closed; which being joined to this Passage of *Ovid* confirms the Opinion of the Sacredness of this Posture, and the Conjecture with regard to the same Posture us'd by the Papists in celebrating Mass, *viz.* that it is probably a *Pagan Rite* accommodated to a *Christian Superstition*. That it was esteem'd a sacred Posture is still further confirm'd by its being accompany'd with several other sacred Rites, the *Ablution*, the Use of *Beans*, and the *Turnings*. The two former are well known, and I have already spoke something of the latter in treating of the *Strophes*, *Antistrophes*, &c. used in Sacrifices. It may be proper to observe further, that these *Vertigines*, or frequent *turnings round*, were used in all kinds of Adoration. To which Purpose *Suetonius* [in *Aulo Vitellio*, Cap. 2.] is very express. " He had a
" wonderful Talent, says he, at Flattery, and first began to
" adore *Cæsar* as a God; for returning out of *Syria*, he would
" not dare to approach him in any other Manner than with
" his Head veiled, turning himself round, and then falling
Aver-

*Aversusque jacet : sed dum jacet, Hæc ego mitto,
His, inquit, redimo meque meosque fabis.
Hoc novies dicit, nec respicit. Umbra putatur
Colligere, et nullo terga vidente sequi.
“ Rursus aquam tangit, Temesæaque concrepat æra,
“ Et rogat ut tectis exeat Umbra suis.*

When Midnight Horrors now th' Horizon fill,
And every Beast and every Bird is still :
Staunch to Tradition He who Dæmons dreads,
Quick rises ; and with Feet unsandal'd treads.
His Hand extends with Thumb and Finger close
Left the dire Ghost his tacit Steps oppose.
And thrice his Palms the limpid Water cleans ;
And thrice he turns, and holds the ritual Beans ;
Then flings averse ; and as he flings, he cries,
“ For Sins of me and mine let these suffice.”
Nine times he flings, nor turns ; behind the Spright
Following collects them wrap'd in viewless Night.
He laves again ; then raps the hallow'd Drum,
And bids the dreary Spectre quit the Room.

This is pretty clear, but not so full a Parallel to the
Popish Bells as we find in the following Lines of
Theocritus.

“ prostrate before him.” — *Lucretius*, upbraiding the Vul-
gar with Bigotry and Superstition, refers to the same Cu-
stom, Lib. 5.

*Nec Pietas ulla est velatum sæpe videri,
Vertier ad Lapidem, atque omnes accedere ad aras,
Nec procumbere humi prostratum.*

Think'st thou the Bigot pious, because prone
To veil, to turn, and fall to ev'ry sculptur'd Stone ?

Θέστυλι, ταὶ κύνες ἄμμιν ἀνὰ πτόλιν ὠροῦνται.

‘Α θεὸς ἐν τριόδοισι το χαλκίον ὡς τάχος ἄχει.

Ἦν ἴδε σιγᾷ μὲν ποντος, σιγῶντι δ’ αἴται

‘Α δ’ ἐμὰ ἔσιγᾷ στέργων ἔνθοθεν ἀνία. Ἐιδ. β.

*Hark the Dogs Howl; see in the Trivian Pass
Dire Hecat comes; loud ring the hallow'd Brads.*

*Lo, at the Sound the Wind and Sea's at rest,
All Storms are hush'd,—but that within my Breast.*

The Ringing of brazen Instruments, says *Neapolis* in his excellent Notes upon *Ovid's Fasti*, were thought by the Antients to drive away Spectres, and he refers to the Scholiast on *Theocritus*. I suppose it is a Note upon this Passage, but I have no Edition of *Theocritus* with the *Scholia*; the Text however is sufficiently clear without a Comment.

As Witchcraft was always supposed to be perform'd by the Agency and Aid of evil Dæmons, so the same Sounds that were believ'd to drive away the latter were esteem'd Preservatives against the former. The Vulgar among the Pagans, not knowing the true Cause of *Eclipses*, when they saw the Moon in one took her to be bewitch'd, and were afraid of her falling down from the Sky. They therefore beat all the *brass Drums, Cymbals, Pans, &c.* and raised a *Din* upon this Occasion, exactly like that which the *rattling of Bells in Storms* makes through the Cities of *Italy* at present. There are such numerous Quotations to this Purpose, that I should tire the Reader to repeat one half of them. The Three following are the most pertinent.

Cantus

*Cantus et e curru Lunam deducere tentat
Et faceret, si non æra repulsa forent.*

Tibul. Lib. 1. Eleg. 8.

The Song from Heav'n would draw the Lunar Orb,
But that the brazen Peals the Charm disturb.

Thus *Martial* Lib. 12. Epig. 57.

*Dicet quot æra verberent manus Urbis,
Cum seëta Colcho Luna vapulat Rhombo.*

Count Hands in *Rome* that raise the brazen Din,
When the *Moon* labours in the *Colchian* Gin.

Colchis was a City of *Thrace* famous for Witchcraft, the Women of *Thessaly* were equally so; for which though there are many Proofs from the best Classicks, yet I shall entertain the Reader with one which I think the most beautiful, though from an Author who does not rank in that Order. *Petr. Apollon. Collatius de Excidio Hierosolymitano*, Lib. 1. speaking of a miraculous *Eclipse* of the *Moon* which continued twelve Nights successively.

— *Quantum pavida succurrere Lunæ
Certantes Populi tinnitibus æris acuti,
Ingeminant, surdasque Deæ nituntur ad aures
Thessalicum ne carmen eat, detractaque cælo,
Suppositas^olato terras simul obruat orbe?*

T'assist the trembling Moon what Hands around
From the shrill Brass reverberate the Sound;
Eager with hallow'd Din to deaf her Ear,
Left should she the *Thessalian* Witchcrafts hear,
Headlong she crush the Earth with all her Sphere?

I don't know whether the Papists at present have any ringing of Bells or other similar Superstition during the *Eclipses*; I never saw one abroad, nor hapned to ask the Question, nor can I find them mention'd in any Account of the Popish Ceremonies. But there are two Customs, one of which bears a great Similitude to, and the other seems directly derived from the Superstition of the *Pagan old Women*. First, at *Sun-set* in *Italy* a *Bell* is rung in most of their Churches, and the People all betake themselves to *Crossings* and *Ave-Marias*. Were it rung only to excite People to pray to God, to bless him for the Day that is past, and to beg his Protection in the ensuing Night, I should be far from objecting. But it is chiefly for the *Sanctity* of its *Sound*, which is to drive away the Devils suppos'd to be particularly numerous and busy at the Setting and Rising of the Sun. I do not much insist upon this; but the Affinity which the next Ceremony bears to Paganism is very glaring.

The Papists represent all the Actions of our Saviour in *typical Shows*, and in three Days of the *Passion Week* they typify his *Death* and *Burial* in the following Manner. They carry away the *Host* with all the Flowers and Ornaments of the *Altar*, and by Degrees extinguish all the *Candles* except One, which is conceal'd and cover'd behind the *Altar*. As soon as the Church is by this means darken'd, (from whence these three Days are call'd the *Tenebræ*, or Days of Darknes,) immediately the People, Men, Women and Children, raise all the Clatter they are able, by rapping the Benches with Fists and Sticks; and in some Places they have wooden Machines, on purpose to make the greater Noise, call'd *Signa Ligna* and *Ligna Sacra*, [Vid.

Eucillon

Eueillon de Process. Ecclesiast. p. 28.] which they continue rattling till the Priest produces the conceal'd Candle. How these *Signa Lignea, Wooden Ensigns*, or *Sacred Sounding-boards* (which from the Expression should seem to be made in Form of a Cross) came to supply the place of brazen Instruments *Eueillon* tells us. He says, that in the celebrated Procession before the Reliques of * *St. Anastasius* the Martyr, these sacred Sounding-boards were first used, and are now (says he, quoting the Words of another Author,) retain'd, [*non propter æris penuriam sed propter vetustatem*] “not for want of brazen Instruments, but for *Antiquity-sake*.”—— To this therefore it will be only necessary to add, that the extinguishing the Candles chiefly typifies the great *Eclipse* of the *Sun* which happen'd at the Time of our Saviour's Death: And let the Papists, if they can, give a better Reason of their making this ridiculous *Clatter* in the Dark, than that they follow for *Antiquity-sake* the very grossest Superstitions of their *Pagan* Ancestors.

From what has been said above of the Use of brazen Instruments among the Pagans, we see how sacred they believ'd their Sound. Whether this Sanctity was derived from the Use of these Instruments in their sacred Festivals, or whether they

* The Body of this *Anastasius* (one of those of whose visionary Beings I have before treated) had been some time famous in *Palestine* for working Variety of *Miracles*, as the *Reliques* both real and pretended of almost all the Popish *Saints* of what Order or Denomination soever have since been. In the second *Nicene Council* (the celebrated Establisher of the Worship of Reliques and Images) the *Miracles* perform'd at the Shrine of this *Saint* were urg'd as an unanswerable Argument against the *Iconoclasts*, or Deniers of Image Worship. The pretended *Body* therefore was, by the Order of the Council, translated from *Palestine* with the utmost Pomp and Festivity.

were used in their Festivals from their *pre-suppos'd Sanctity*, will, I believe, be difficult to determine. As the Papists always ring a Bell before the *Viaticum* or *Host* when carry'd in Procession to a sick Person, and formerly in almost all their Processions used Hand-bells and all sorts of musical Instruments, which though now discontinued in some degree, yet are retain'd in their most solemn Ceremonies. I shall just shew by six Lines of the *Fasti* the exact Pattern which they have copy'd.

*Protinus inflexo Berecynthia tibia cornu
Flabit, et Idææ Festa parentis erunt.
Ibunt Semimares, et inania tympana tudent,
Æraque tinnitus ære repulsa dabunt.
Ipsa sedens molli Comitum cervice feretur
Urbis per medias, exululata vias.*

Fast. Lib. 4. 186.

Th' *Idæian* Mother wakes the Festal Day,
And hark, the *Berecynthia* Cymbals play.
See where her soft-ton'd Band the Eunuchs come;
Shrill sound the Pipes, and loud the brazen Drum,
Upbore on Priestly Necks she glides along
Shouted from Street to Street by all th' exulting
Throng.

We find in all Accounts of the old Popish Processions a great deal more Noise and Tumult than is, I believe, generally us'd at present, several Canons having been from time to time made to restrain it; but as certain as the present Processions are with some few Alterations taken from their *Popish* Ancestors, so certain did the old Papists derive their Processions from their *Pagan* Ancestors. As to the constant Plea of deriving them from the *Jews*, they

they urge it just with as much Reason as they do their Derivation of *Image-Worship* from the brazen *Serpent* which *Moses* set up in the Wilderness. [Which very *Serpent*, by the way, they pretend to be in Possession of, and have exalted it upon a Pillar in a great Church in *Lombardy*.] But every Reader will judge whether these Things were taken from the Customs of a distant Nation to which they only bear a very faint, and in some things no Resemblance at all, or from the Customs of their own Ancestors of which they are so exact a Copy.

I have just mention'd the Article of *Processions*, which if branched out into Particulars would lead us into several beautiful Scenes of *Classick Literature*; but would carry me beyond the Bounds of the Pamphlet I now intend. This therefore, together with two other copious Articles, *viz. Image-Worship*, and the Doctrines and Practices relating to the *Dead*, I must reserve for a second Dissertation.

But before I conclude I shall mention one Instance more, which, tho' it might properly fall under the Article of *Image-Worship*, I would by no means postpone, as I had the Honour of receiving it from a young *Nobleman* whose least Praise it now is to be one of the best *Classick Scholars* in the Kingdom. Walking with him round the Harbour of *Genoa*, and communicating some of the Proofs that had then occur'd to me of this Alliance between *Popery* and *Paganism*. Look, says he, pointing to the Harbour, yonder's another Instance, a Galley of the Pope's with a large *Saint* carved upon it; not like the Vessels of other Nations whose Sterns are carv'd for Ornament only, but the *Saint* is exalted on the *Poop* with the Face towards the Crew, ready to receive their devout Prayers and Adorations. Is not this exactly

The Conformity between the
 exactly copy'd from the Naval Deities of the Anti-
 ents, as describ'd by Ovid?

*Monte nec inferior proræ puppique recurvæ
 Infilit, et pictos verberat Unda Deos.*

Tristium l. 1. Eleg. 3.

O'er Prow and Poop the Mountain Billows dash,
 And the gilt-Gods with wreckless Fury lash.

I hope he will forgive my Acknowledgments to him
 of this beautiful Instance.

I shall not here inquire whether the *Castor* and
Pollux (the *πρόρρηγοι* of St. Paul's Ship *Acts xxviii.*)
 were on the Prow or Poop; by the Distich above,
 it should seem that the Statues of the Gods were
 sometimes on the former as well as the latter; but
 the Poop, as more commodious for the Devotion of
 the Seamen, was the most common Station of them.
 They were call'd the *Tutela* or Guard of the Ship:
 Thus *Lucan* l. 3, describing a Fleet built in great
 hurry.

————— *Non robore picto*
Ornatas decuit fulgens Tutela carinas,
Sed rudis et qualis procumbit montibus Arbor.

Rude as on Hills they grew, the Planks are join'd
 And on the Poops no glittering Guardians shin'd.

The Want of knowing this Custom has kept all the
 Commentators, that I have seen, on *Virgil* in the
 dark with regard to one of the most beautiful Passa-
 ges in the *Æneid*. Upon *Æneas's* Shield form'd by
Vulcan, was the Battle of *Actium* between *Augustus*
Cæsar and *Antony*, the latter being attended by *Cleo-*
patra

patra and the *Ægyptian* Fleet. It is well known, that soon after the Loss of this Battle *Cleopatra* kill'd herself by applying an Asp to her Bosom.

— *Arva nova Neptunia cæde rubescunt.*

*Regina in mediis patrio vocat agmina Systro ;
Nec dum etiam geminos a tergo respicit Angues ;
Omnigenumque Deum Monstra, et Latrator Anubis,
Contra Neptunum et Venerem, contraque Minervam
Tela tenent : sævit medio in certamine Mavors
Cælatus ferro, tristesque ex æthere Diræ,
Et scissa gaudens vadit Discordia palla
Quam cum sanguine sequitur Bellona flagello.*

Æneid. l. viii. 703.

Now Slaughter dire empurples *Neptune's* green.
High in the midst with *Systrum* shrill the Queen
Calls her gay Troops, nor sees behind how close
Two pointed Asps their glittering Stings disclose.
Anubis growling God, and all the Might
Of Monsters Deify'd, oppose in Fight
Minerva, Venus, Neptune : Midst the War
Mars storms, and Fiends in Whirlwind ride the
Air :
Discord her Robe all rent exulting bears ;
And high th' ensanguin'd Lash *Bellona* rears *.

The

* The Reader may, perhaps, wonder why I have affixed new Translations to all the Extracts from the Poets, when several of them have been translated before by much better Hands, and particularly *Virgil's* *Æneid* by Mr. *Dryden*, Dr. *Trap*, and Mr. *Pitt*. My Reasons are, First, That I would present the Reader with Novelty at least ; and Secondly, That the Passages I have had Occasion to quote, happen'd not to be express'd in any former Translations according to my Interpretation of them. I shall however present the Reader with Mr. *Pitt's* Translation of the Lines above, as being much preferable to either of the former.

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The two Asps, say the Commentators, behind *Cleopatra* were engrav'd upon her Shield, which hung on her Back. But if *Virgil* intended to represent *Cleopatra* in Armour, which is probable, her Shield would be on her Arm and not behind her Back in the Heat of Battle. Besides, the Posture of

*The beauteous Queen amidst the dire Alarms
With her loud Timbrels calls her Hosts to Arms;
Flies to the Fight, nor heeds the Snakes that wait,
And hifs behind, dread Ministers of Fate.
Against great Neptune, in his Strength array'd,
And beauteous Venus, and the blue-ey'd Maid,
Engage the Dog Anubis, on the Floods,
And the lewd Tribe of Egypt's Monster Gods.
In polish'd Steel conspicuous from afar,
Amid the tumult storms the God of War.
Her Robes all rent, with many an ample Stride,
Grim Discord stalk'd triumphant o'er the Tide,
Next with her bloody Scourge Bellona flies,
And leads, in fatal Pomp, the Furies of the Skies.*

The Language is perfectly beautiful, and the Numbers exquisitely sweet; but I cannot agree to the Propriety of some of the Expressions: First, The *Egyptian Systrum* is allow'd by all the Commentators to have been shrill-ton'd and very improper for a warlike Instrument. *Virgil*, therefore, intended to express the gay Effiminacy of the *Egyptian* Host led by such an Instrument and such a General. But *loud Timbrels* by no means conveys this Idea. Secondly—The *lewd* Herd of *Egypt's* Monster Gods—is, I think, improper. *Virgil* would upbraid the *Egyptians* with the monstrous Figures of their Gods, but not with the *Lewdness* of them, for which the *Roman* Deities and especially *Venus*, the very Goddess of *Lewdness*, were ten times more notorious. In the last Line—*The Furies of the Skies*——looks like the *celestial Furies* contrary to the *Pagan* Theology, which made the *Furies* Natives of *Hell* tho' permitted to fly about, and raise Combustions in the *Air*. My last Objection to this Translation is what it has in common with *Mr. Dryden's*, viz. that eight Lines of the *Latin* are extended to fourteen in the *English*; which must necessarily weaken the Nerves and Vigour of the Poetry—Notwithstanding all which it may be justly esteem'd an exceeding beautiful Version.

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One can scarce quote a Passage relating to the Heathen Deities which the Papists have not imitated in more than one Instance. *Bellona's* bloody Whip refers to the Custom of her Fanatick Priests lashing and cutting themselves to do her Honour. Which Custom, absurd and shocking as it is, has been adopted by the *frantick Bigotry* of the Popish Monks. But the Parallel here, together with the Popish Priests *shaving their Heads* in Imitation of the Priests of *Isis*, the various Religious Orders both Male and Female among the Papists, in imitation of the old

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old *Salii*, the Vestal Virgins, &c. These have been so fully set forth by *Henry Mower*, and so beautifully illustrated again by *Dr. Middleton*, that nothing is left for me to add. I shall therefore take my leave of the Reader at present; but if the Quotations from the antient *Classicks* with the few Observations made upon them have been a tenth Part as agreeable to him as the Search has been to me, I shall very willingly continue it. Otherwise I must say with the Dramatick Author, whose first Performance was hissed off the Stage. — *Cæstus repono.*

I was led into the Subject meerly by the Thoughts of printing an occasional Sermon upon the Corruptions of Popery, to which I design'd this as an Appendix; but I soon found it too copious for that Purpose, and the Difficulty of procuring in a remote County only a few of the many Books I wanted to consult occasioned a Delay of some Weeks; in which Time the rapid Progress of our Heroick Prince's Arms has render'd a Sermon on the Rebellion as stale as an old News-paper.

As I have on all Occasions express'd myself with great Zeal against Popery, which is still increased the more I read and know of it, it may be necessary to declare here, that I have not the least *Personal Antipathy* against any one Member of that Communion. It is not the particular Members, but the Policy of the Church as a Body that we dread; and where that does not oblige them to break thro' the Principles of Humanity and Politeness, an *English* Protestant in *France* and *Italy* is sure to meet with a great deal of both. The *English* are often accus'd of importing the Vices of Foreigners, I hope at least therefore we shall transplant their *Virtues* too, and never deserve the *Character* which is, (I ve-

rily

ily believe unjustly) given of us Abroad, viz. That we are not so civil and hospitable to Foreigners in England, as they to the *English* in *France* and *Italy*: So that when the present dreadful *Animosities* shall cease, and *Peace* shall again return *with healing on her Wings*, we may converse with our neighbouring Nations in ease, freedom and good-manners, and endeavour to win them over from an *Idolatrous* and *Barbarous* Religion, by our obliging *Conversation uncoupled with Fear*.

F I N I S.

E R R A T A.

PAGE 37. ●. 1. for *half a dozen*, read *two* or *three*.
Page 42. 1. 14. for *Anti-type*, read *Archetype*.

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